DISCOVERY OF KASHMIR

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FAROOQ BENZU

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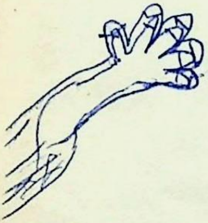

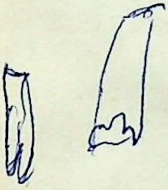

DISCOVERY OF KASHMIR

FAROOQ RENZU

DISCOVERY OF KASHMIR

By. FAROOQ RENZU

The contents of *Discovery of Kashmir* have been designed for readers to acquire maximum knowledge through brief commentry. The printing material has been composed by modern and sophisticated computers of ''*Greater Kashmir 'Bureau''*

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This book shall prove useful to all students, tourists, Foreighners and other Indian citizens who are intrested to know maximum about sicio-political developments of the valley. The book shall also help Environmental Agencies including Forest and Rural Development, Law and order Agencies, literary and cultural establishments and other concerned units.

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Discovery of Kashmir is an unending mission. The series of books on this topic shall be published by the Beenish Publications, in future also. The maximum knowledge on Kashmir and the future events shall be incorporated in coming volumes.

DEDICATED TO________

________________*SARA*________________

_________*MY MOTHER*__________

Heavenly valley houses her soul;

She is part of great Soil;

My Kashmir is My Mother.

Author's Note

Discovery of Kashmir is my ambition my chirished dream, my goal my ideal, my love and my every thing.

Every Kashmiri loves his heavenly Valley, its surroundings, enchanting environment, captivating scenery and innocent fellow inhabitants. While venturing to make an attempt to analyse the basic character of the people and describe it in a realistic manner, one requires to possess comprehensive knowledge and deep study of the socio-cultural developments of the Valley. The innocent and sincere people of this valley have some times wrongly been projected by biased historians but at the same time some distinguished personalities and scholars have pierced deep through the complex web sorrounding the realities of the valley. There are some eminent travellers who succeeded in identifying the extra-ordinary power of intelligence and dynamism concealed in the inner personality of a typical Kashmiri. There were some distinguished foreigners and reputed personalities who visited this heavenly valley as tourists before independence and discovered pearls concealed under the dirty heap of serfdom and slavery. They have openly praised the dynamic, sincere, intelligent, sober, human, and freiendly character of a Kashmiri. They believe that foreign rulers in past have always enslaved these people through the tactics of deceit. The history is witness of the martial character of a typical Kashmiri but ruthless Mughal King Akbar, who is still symbol of hate in the eyes of people of Kashmir, conqured the valley through deceitful methods. Since the period of Akbar, the processes of terror and surpression against Kashmir was initiated. The cunning rulers always tried to curb the real sentiments of the people of the valley and rendered them nervous wreck through socio-economic blockades and imposition of terror over them. Kashmiris were always terrorized by selfish rulers. They never allowed them to flourish or demonistrate their talent freely and frankly. It was only after independence that people of the valley witnessed the progress in various fields.

There are some authors who have written a bit on Kashmir and its people but the only infirmity with their description is the lack of personal touch or emotional connection with the people of the valley. The valley has been discovered centuries before but the experts have not yet understood the psyche of the people of this valley. Shakespear says that nothing is good or bad but thinking makes it so. The same is the case with the *people of this valley. When we look through bright angle we find a typical Kashmiri as an embodiment of qualities. I collected the important statements and observations of number of eminent scholars, poets, writers historians and travellers from their relevant books and quoted all these statements in one chapter of this book, in order to facilitate the readers to analyse these observations in comparison with each other.*

I decided to prepare a brief commentry on the historical, social, cultural and linguistical developments of the valley, covering all the significant events in each field. For this purpose I have gone through various authentic books written by reputed historians and known leaders, whom I have quoted at relevant places. I have also consulted valuable research papers, important references, literature published by authentic publishing houses including Asiatic society of India on Kashmir, and geographical records. This study has helped me to crystalize the maximum klnowledge in a capsule form, which I venture to present to my readers through this brief commentry. I believe that it will help all those people who desire to know maximum about the valley in a terse shape. I have made references of all the significant developments since the emergence of the valley till present times. Every page of this book is full of important and extra ordinary developments which occured in the valley since times immemorial. The interested reader who desire to know about any parrticular event in detail, has to consult that relevant book written specifically on that topic. This book shall only give him a brief idea about every such event. I have tried to make this book as a book of knowledge on Kashmir, in order to provide maximum information to my readers.

Farooq Renzu

SACRED VALLEY

Kashmir valley, a magnificient piece of beauty, approximatly five thousand feet above the ocean, is surrounded by the loftiest mountains of *Harmuk* and *agaparvat* giving it the name as “Paradise on earth”. No her land can surpass it in its loveliness and its quieteness the same vein. The Nature has decorated this dream Valley ith the profusion of sunny flowers, stones and minerals, ems and precious stones, high mountain lakes, dancing reams deep forests, snow capped cliffts, water falls and eavenly pastures. The elysian valley is in real sense the man-ture heaven for the earthly people. The heart-enticing song choes and re-echoes in the captivating atmosphere filling agical music. The nature lovers are unable to understand he actual significance but simply they feel enchanted with the melody of the heavenly music. At some places the music merging obviously from the singing brooks, provides divine background music to heavenly songs.

The Valley of Kashmir is embedded in the midest of mountain lying in an oval shape, streching from 30′ 17″ to 6′ 58″ latitude and 73′ 20″ to 80′ 30″ east latitude, about 00 miles long and 300 miles broad covering an area of about 4, 254 sq miles. The broadest part of the Himalayas is covered by the Valley with 500 Kms. from North to South and 00 Kms from West to East commanding 3,50,000 kms of nountain tracts.

One hundred million years ago the valley of Kashmir was ormed by *tactonic* causes. The probable age of hoary antiquity of earth is being estimated as 1,000 millions. It is thus lear from the comperative analyses that the land of Kashmir was under the great *Tethye sea* for some 900 million years. The layers of sediments, shells and under water muds that changed by time in to sones and solid rocks, all describe the storey of evaluation, which brought this paradise on the map of world. The fossils which are present at Pahalgam, Gulmarg and other places repeat the same storey. The Geologists associate the theory regarding the emergence of Kashmir with *isotatic equilibrum* of the earth's crust. They believe that the tangenial and lateral pressures have played a vital role in distrubing the isostatic equilibrum of the earth's crust, which in consequence made the land of the crust to rise and fall at different places. The formation of the mountain system of Himalaya's and other connected lands is also in sequel to the change in the isostatic equilibrum of the earths crust. The revolutionary changes in the crust brought the rocks lying at the bottom up above the earth. The forces of Nature like sunshine, running water, moving ice, glaciers, earthquacks volcanoes, bacteria, and the animals became instrumental to shape and reshape the newely formed mountains and valleys. The valley of Kashmir is also the result of these evolutionery changes progressing slowly, uniterruptedly and quietly.

The forces of Nature worked together under mysterious directions to make this land as paradise in reality. The place of sharks became the abode of beauty. The geologists believe that the *hillock of Sulaiman* was the first objective which appeared in the form of igneous volcanic island. At the summits of Takhti-Sulaiman the oldest rocks are still found which were once at the the bottom of the *Tethy sea*. The appearance of Takhti-Sulaiman came with the divine message that it shall be the place of beauty, the paradise on earth. According Islamic Science prophet Sulaiman was having the profound knwoledge about animal kingdom, their evolutionery processes and that of lands and places. So much importance is associated with the name of Takh-ti-Sulaiman that the place is considered as the epitom of this paradise. The first historian of Kashmir, Pandit Kalhana has not written anything about Takht-i-Sulaiman, but the Geologists believe that Kalhana was only the historian of past therefore he had no knowledge about geology and research study of the valley. After studying geology of the valley deeply one comes to know that five great periods were significant in the evolutionary formation of the great Valley. Takhti-Sulaiman started emerging during *devonian period.* More rocks emerged during Carboniferous period. During Tertiary period (about 40,000,000 years ago) the significant evolutionery changes occured which are responsible for the initial formation of the valley. The *Miocene age* (10,000,000 years ago) witnessed a second rise in the Himalayan heights which exposed still more land surface in this region, while as during the policene age (750,000 years ago) the formation of valley was completed. The vale of Kashmir which was under vast lakes emerged with new grace and beauty. The catastropic eruption opened up the mountain pass beyond Baramulla causing the vast promordial lake to drain out in the plains of the Punjab. In course of time what was the bottom of this lake dried up and became a convenient place to live. The name of this vast lake was *Sati-Sar.*

The first settlers of the Valley of Kashmir were aborigines (Nagas) who were believers of prophet Suliaman followed by Aryans. The word *"Nagas"* is the derivative term from *"Navas"* or Navigation The earlier settlers of Kashmir were sorounded with water, therefore their mode of mobility was through Navigators. The distinguished physical character of Kashmiris which is absolutely different from neighbering places give indication of the theory that Aryans mixed up with aborigines and formed a new race. According to Islamic history the Porphet Sulaiman spread Islam in its original form, which was later on changed by some mischievous persons. All the prophets spread true religion of God, but some followers changed the same. Some scholars believe that Jews are the first settlers of Kashmir. Their are still some characters among kashmiris which give the obvious conclusion of the Jewish connection. Recently one sect of scholars emerged and tried to prove that the grave of Moses, the great prophet of Jews was at Bandipora Kashmir. However no authentic proof has been provided so far to prove this fact. It seems that they tried to follow the Ahmadia theory who also believe that Christ came to Kashmir after avoiding the prosecution and was burried in Rozable Srinagar. They also propagate that other prophets like Moses and others are buried in Kashmir, as the

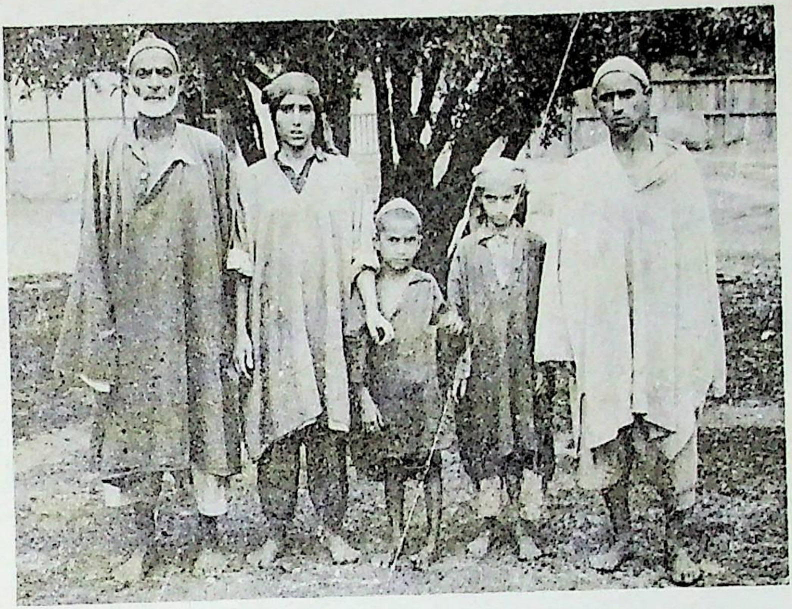
Kashmir is paradise on earth, a sacred place for the Holeyman. However in absence of any authentic proof these theories can't be believed rather they are condemned for contradicting the religious books. The Jewish connection has been authenticated by Sir Walter Lawerence and Sir Francis Young husband, the two famous travellers of Kashmir. In his book entitled, *"The Valley of Kashmir,"* Lawrence says that, "The hooked nose is a prominent feature and the prevailing type as distinctly Hebrew authenticating the theory that the earlier settlers of Kashmir were also Jews.

Is he Francis?

Sir Frances Young husband writes in his book entitled *"Kashmir"* that, "Here man be seen fine old patriachal type, just as we picture to ourselves the *Isralitish* heros of old era indeed say that these Kashmiris are of the lost tribes of Israil and that there are real Biblical type to be seen everywhere in Kashmir and especially among the upland villages. Here the Israelitish shephered tending his flocks and herds may any day be seen.

While believing each theory about the early settlers of Kashmir we can reach safely to the conclusion that present Kashmiri is cross product of jews, aborigin and Aryans, but we are not able to believe that prophet Moses or prophet christ are burried here.

The beautiful atmosphere, and rich cultural traditions followed by the over all conversation to Islam, all helped to build up the characer of a typical kashmiri. Even the microscopic minority of kashmiri pandits have good reputation of being the most intelligent community like their muslim kashmiri brothers. A kashmiri is perfect gentleman. You will always find him warm in friendship. He will support the suppressed and raise his voice against the oppression. He is not blood thirsty. He will always believe in peace and tranquility but during war he will prove more dangerous to the enemy. Francols Bernier in his book, *"Travels in the Mughal Emperror"* while describing the character of typical kashmiri, writes that; "The Kashmiris are celeberated for wit and considered as much more intelligent and ingenious than the Indians." and that "in poetry and the science they are not inferior to the persians," Bernier appears to have been particularly



Kashmiris were always martial, brave and sincere, in their character, as per the historical records. The terror imposed by foreign rulers like Mughals, Afgan's Maharaja's of Sikh and Dogra dynasty rendered them docile.

Pandit Jawahir Lal Nehru among innocent and sincere Kashmiri children. Mr. Nehru had established his links with these children by telling promising and dreamy stories to them.

Emotional exp. by
Rasputin charlatan early.

struck by the extra ordinary intellect of Kashmiri. This remarkable feature of Kashmir is universaly accepted. Once a Kashmiri gets an opportunity and proper facilities, he exhibits his intellectual depth and receives the applaud of whole world. India could not so far produce any successful Prime Minister with out Kashmiri blood inside his veins and Kashmiri imaginations inside his thought.The Kashmiri brain has played a vital role in the Policy Planning of India as well as in Pakistan. Kashmiri brain contributed the first authentic history of the world, "Raj Trangni." Kashmiri showed to world the way of intellect and peace.

The Kashmiri braveness and intelligence was demonstrated to the world during Karkota dynasty, when Muktapada Lalitaditya (699-736 A.D.) shines forth as a very powerful monarch whose sway extended for beyond kashmir and adjacent territories. Kashmiris credit their king Muktapadia with having been victorious over the Turks. It has been observed that intelligence sharpens and shines, when it is being given the proper atmosphere and direction. It has been bad luck of the people of Kashmir that their intelligence was always suppressed inside the valley. The brave and intelligent people had one characteristic defect which still contínues that is their emotional nature. Emotional people can be cheated easily and the same thing happened with Kashmiris. The history is witness that foreigners always cheated the innocent and emotional kahsmiris by giving them false promises while cunningly entraping them in a web of slavery. The Mughals, Afghans, Sikhs, Dogras and other autocratic rulers have adopted the same tactics. It is said that once great king Akbar, who had not heard, about defeat in any warfront, was defeated by kashmiri brave soldiers, decided to use the way of deciet. His war commander invited the ruler of Kashmir in his darbar and exhibited the cowardness of the Mughal Empire by arresting the ruler. The ugly phase of this historical fact has been repeated several times, a prosperous nation and the intellectual people were suppressed under the opersion of slavery. Some travelers came to kashmir during its period of slavery and received the benefits from the rulers. In order to praise the rulers those travellers used derogatory words against Kashmiris. The more commonly allegation used against Kashmiri was about cowardness of a typical Kashmiri while as I personaly don't want to submit any explanation as the label is not only incorrect and flase, but a deliberate attempt to project Kashmiri in negative profile, Mr. G.M. Sufi has also expressed his anger against this propaganda of the agents of the foreign rulers, while explaining the reasons for cowardish nature of Kashmiri. Here it may be asked that why the Mughal, Sikh, Afgan and Dogra rulers were afraid to see a Kashmiris armed with weapons. Akbar has once remarked that if Kashmiris are provided with arms they will conqure whole mughal emperor. It was since Mughal period that a method was evolved to suppress Kashmiri. He was constantly kept under coercion and proper vigilence because coward and ruthless rulers were afraid of Kashmiri martial blood. The agents and petty employees of rulers worte lies about the character of Kashmiris with out any hesitation. One obvious example is a book entitled, "The Jammu and Kashmir territories"written by Frederic Drew. He was working as a employee under the Government of Maharaja of J&K State during 1877-1880. In this book in order to Praise Maharaja of Kashmir, he describes Kashmiri as false tounged ready with lies, noisy and quarrelsome ready to wrangle. But he admittes inspite of pressure from his superiors, that Kashmiris in intellect are superior to their ruling dynasties. He further writs in Chapter VIII of the same book that Kashmiris are certainly keener than Punjabis, and in perception and cltarnes of mind and ingenuity, far above their masters, the Dogras. In disposition they are cheerful talkative and humerous. Thus we find that even the agents of the masters could not ignore the fact about the intellect of Kashmiri. The innocence of the people of this sacred valley is established fact.

A Kashmiri is imaginative and thughtful. The vast dimension of a Kashmiri imaginative is evident from the classical works, crafts poetry and wits. The introduction of Kashmiri Kangri, was the first of its kind, to protect a person against chilling cold. This is clear that due to long span of slavery, supression, political turmoil, and other odd circumstances, Kashmiris could not demonstrate well in modern science. If circumstances could have favoured the fertile brains of Kashmiris the contribution of Kashmir to modern science would have been far better than Europeans and Arabs. The ruthless foreign rulers always deprived Kashmiris from basic amenities of life. They were kept poor, while as other took benefit of their fertile lands, minerals and jewel. The apples produced by Kashmiris decorated the dinning tables of foreigners while as they starved for want of food and proper clothing. The travelers have found Kashmiris always in torn and dirty cloths, but they failed to acuse the ruthless rulers for creating such plight.

Kashmiri is fond of tasty food. The wazwan, which is the kingly dish, comprizes of fifty dishes. Wazwan is a weakness of a Kashmiri. He will sell his property, his all belongings, but he wil prepare the wazwan on important occasions particularly at the time of marriage. Serving wazwan to guests reveal the highest kind of hospitable nature. The guests have numerous kinds of dishes to eat. There is no comparsion in the world with the hospitable nature of a typical Kashmiri. They receive guests warmly. Foreigner guests have always been helped in this land, which is evident from all the latest books written by foreign authorities. The foreigners have always liked and appreciated the Kashmiri dishes. It was tried in several other countries to prepare the same type of dishes, but till now the wazwan is the speciality of only Kashmir. People take Harisa during Winter, which is also another speciality of Kashmir.

A Kashmiri appreciates the highest kind of social order. A Kashmiri husband loves his wife and the children. The main protector of a house is a male member. Kashmiri regards the tenderness of his women folk. The respect which women folk receives at Kashmir is remarkable, and has been observed by the foreign travellers also, Edward Yound Husband in his book entitled "Kashmir" says "that ------;
Kashmiri is kind to his wife and children and divorce scandals or immorality among them are rarely heard. He must have a house to live in and will not marry his daughter to a person who is houseless. Majority of the Kashmiri like joint

family system. The family disputes are very rare as compared to the disputes which occur in family life at other places of the world. There is no respect for a bad charactered women. The prostitution centres do not exist in the valley. It is believed that the pure valley of Rishies and holy Peers, can't become the seat of debaciary. Kashmiris have always resented against the presence of prostitutes who arrived in the valley from other places. Kashmiri women cannot mix freely with strangers. The femine shyness and religious morality is her asset.

Kashmiris are also hard workers. The majority of the population of the Valley, drew their substances either directly or indirectly from the field. He works day and night to till the land. When the slavery was acute, a Kashmiri farmer had no land of his own. The rulers were offering Jagirs to Jagirdars and Zamindars, the poor Kashmiri farmer had to till a land with out any compensation. It was a begger system. Now there is a change. Kashmiri farmer is now joyful and satisfied. He receives fullest benefits of the producer of his piece of land of which he is the lawful owner. He knows no fear, starvation and hunger. He is moving towards world of prosperrity due to his imagination and hard work. Margat patron, the wizard of New York Herald Tribune made a careful survey of the valley and the land, which the hard working Kashmiri farmers till He writes as under:-

"Out in the wet ice paddies the peasants sing as their wooden ploughs cut the rough of the mud. They sing of Alexander :- The great, of the mustard field in bloosm, of the cobalt king fishers flashing above the streamlets and the rivers, of the white snow capped hills of the Kashmir that form picturesque shape of the valley of Kashmir."

Their is no doubt that Kashmiri people are physically handsome of all the races of the sub-continent. The Kashmiri is distinct from other neighbouring people with respect of language, appearance, physical fitness, beauty and culture. It was a spreat nation it self, so the typical Kashmiri is different from other people. Bernier in his book, "Travels in the Mughal Empire" writes that

Kasmiri are a handsome race, provebial for their clear complexions and fine forms Kashmiris are as distinct from all round as their valley. Beauty is prevelent all the way."

George compbel writes in a Journal published by the Asiatic society of Bengal 1866 that "the face of Kashmiri is of the Pure High Aryan race. Commonly Kashmiri passes a wide straight-up and high forhead and a fine shaped head. The brows are well-cut are shaped and eyes a light brown. The mouth is curved and nose with handsome projection. They are not extra ordinary tall, but havi ng standard height.

The male have robust personality, with broad shoudlers, powerful muscles, and wide chest. The musculine beauty of Kashmiri is due to their hardwork and the clear dust free atmosphere. The beautiful climate of the Valley has also played a vital role in building up their robust personality.

Kashmiri women are best femine type they resemble with Afghan, Iranian and Turkish beauties in appearance and complexion. Their complexion is fair and rosy. James Nilne writes in his book entitled "Road to Kashmir" that the shyness of a beautiful Kashmiri women have such an urgency mingled with pathos that you look into them as you would look into spring waters, wondering.

Kashmiri women loath to reveal their physical charm. Un-married girls wear the Dupta and the Scarf. The Phiron among males and females is common and now the female Kashmiri Pheron is craze among western women. Kashmiri Pheron has become one of the fashionable item in west but in Kashmir it is used by women folk to conceal their femine figure and body curves.

Debauch: [illegible]

Debility: [illegible] feebleness of health, languor, [illegible]

D[illegible]: [illegible] weakness, [illegible]

SCHOLARS OBSERVATIONS ----- PAST RECORDS

A famous Chinese traveller Hiun Tsiang is the first traveller who has made his recorded observation regarding his visits to the Valley in his book "Si-yu-ki". He visited Kashmir in *631 A.D.* He has claimed in his notes that he reached the Valley from its western side and resided here for full two years. Hiuen Tsiang observed in his records that,

"This country is enclosed on all sides by mountains which are very high. Although the mountains have passed through them, these are narrow and contracted"

He further writes that people of Kashmir are handsome in appearance. Hiuen Tsiang has also written about his happiness in holding the learned conferences with the Kashmiri doctors. It is also recorded by him that during the period of Ashoka, the five hundred saints had taken up their abode at Kashmir. The Valley had been the scene of the universal council of great scholars of Budhism from all around the world, under the great Kanishika. Hiuen Tsaing's reference in his records about the old city indicate the earlier capital (before Ashoka build the present Srinagar) at the present Pandrethen.

After Hiuen Tsaing the Valley was visited by another Chinese pilgrim, Ou-Kong in the year 759 from western side of Kashmir. He described the Valley enclosed on all sides by mountains which form its natural walls. This traveller has made clear mention about four main routs of Kashmir. In the east a road to Tou-fanor Tibet, in the north to Po-Lin or Baltishtan. In the west to Ki-en-to-olo-or Gandhara regarding fourth route Ou-Kong writes that;

"This however is always closed, and opens only when an imperial army honours it with a visit."

The great muslim scholar Alberuni *(A. D. 1017-1030)* had writen in detail about Kashmir. Prof. Sachan in his book entitled "India" gives us the detailed description about Alberunis remarks regarding Kashmir, Alberunis remarks that.

"Kashmiris are particularly anxious about the natural strength of their country and therefore, hold upon the entrances and road leading into it. In consequence it is very difficult to have any commerce with them. In former times they used to allow one or two foreigners to enter their country, particularly jews, but at present they do not allow any Hindu whom they do not know personally to enter, much less other people."

Alberuni has also made a particular mention aboutthe entrances to Kashmir. He writes;

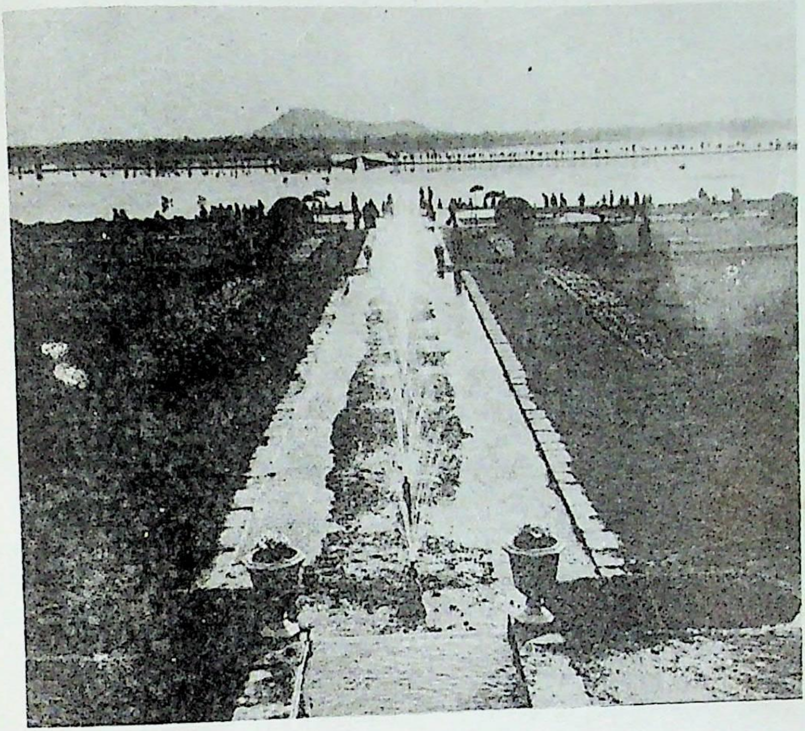
"The town Babrahan, half way between the rivers Sindh (Indus) and Jailam eight Farsakh are counted to the bridge over the river, where the water of the Kushari is joined by that of the Mahwi, both of which come from the mountains of Shamilan and fall into the Jailam."

Alberuni gives full description about river Jailum, its source, its flow, its sorroundings and its end. Alberuni also makes reference about the capital of Kashmir as, "being build along both banks of the river jailam, which are connected with each other by bridges and ferry boats" Alberuni in his records writes about Rajwari, which is modern Rajuri as the farthest place to which muslim merchants traded.

Then came a unique historical poem, written between *1148 and 1150 A.D.*. the Rajatarangini, which contains valuable political social and other information regarding Kashmir. It is the Hindu scholar Kalhane son of Chanpaka, who writes this history in poetic form. Rajtarangni is not only a serious contribution to history, but a piece of classical literary poem consisting of about 8,000 verses, classified under eight tarangas. As a chronicle, Kalhana preserved independence of judgement. He mentions even defects of the rulers under whome he wrote. Kalhana has given exact dates after the death of Chippata-Jayapid *(813 A.D.)* onwards. He recorded an aggregate period of 3050 years and consists for the most part of the poem about dynastic lists of fifty four reigns, in the anecdotes. This first historical name in the chronicle is that of King Ashok fallowed by King Pravarasena. The Kalhana proudly writes about Karakota Kings, Muktapada Lalitaditya *(699-736 A.D.)* shines forth as a very powerful monarch whose sway extended far beyond Kashmir and adjacent territories. Lalitaditya led his army across the plains of the Punjab, made himself master of kanauj, marched towards the east to attack Bihar and Gunda (West Bengal) and advanced up to the sea cost of Orisa. In the north, his kingdom extended up to the Karakoram range. He led his victorious Kashmiri army through Dardistan of Turkistan. The trend of events showed that Kashmir had grown into a "first rater power" rather first "super power" under the karakote dynasty. With the accession of Avantivarman *(855-883) A.D.* we enter that phase of Kashmir history of which the chronicle gives a truely historical record. The ruins of the temples at Avantipor reminds us about this king. In *1950 A.D.* Kashemagupta became the king of Kashmir. He married to Didda, daughter of Simharaja, and there by changed the history of Kashmir. Didda ruled first as queen mother and then as the queen, after the death of Kshemagupta. She was an extremely handsome women but disabled and limp. Kalhana described her as cruel unscruplus and dissolute, but possessing the statesman like qualities. She ruled Kashmir with Iron hand for twenty three years. Kalhane also makes mention about Jayasimha, who rules over Kashmir with cunning diplomacy and unscruplous intrigue *(1149-50 A.D.)* Kalhane concludes the chronicle with a verse comparing his Rajtarangni with the river of kings.

Jonaraja and Mullah Ahmad updated the chronicle in sanskrit and persian respectively during the muslim period. Sultan Zain-ul-Abddin *(1409-1470 A.D.)* more than a century later, the Rajatarangini was again updated during the rule of Maughal Emperor Akbar. The task was entrusted by Akbar to Priya Bhatta in *1575 A.D.*

The historical records also mention about a poet Ksemndra who has written about Kashmir in his poetry. Another poet who deserves a mention in this regard is poet Bilhana. He left his native land early in the reign of King Kalase *(1663-89*



Moghal Kings concentrated on exploring the beauty of Kashmir. The Kings like Akbar, Shah Jehan and Jahangir were after luxuries rather than sloving the basic problems of the people. They built Moghal Gardens for their personal pleasures. The Moghal dynasty vanished and Kashmir was sold by British rulers to Maharaja Ghulab Singh. Today these Moghal gardens belong to the people of Kashmir.

Mr. G.M. Sadiq functioned both as the Prime Minister of Jammu and Kashmir State and the Chief Minister of Jammu and Kashmir State. He was also keen to develop personal contact with people by listining their problems patiently and solving them.

Panegyrist :- ~~[illegible]~~ करना। स्तुति पाठक, [illegible]

Panegyrize :- प्रशंसा करना।

Panegyrical :- प्रशंसात्मक

A.D) and after long wandering became famous as the court-poet of the Calukya King Tribhuvanmalla Parmadi in the Dekhan. M.A. Setein in his translation of Kalhana's Rajatarangni writes at page 375 that Kalahana in the last chronicle of his historical poem gives us a glowing picture of the beauties of Kashmir capital.

Prof. Stein further writes;

"Nowithstanding its panegytsical character, Kalahana's description is laudbly exact in its local details. In another passage the poet then describes to us his rural home and its surroundings at the village of Khonamusea, south-east of Srinagar. His touching verses attest as much his yearning for his distant home as the faithfulness of his local recollections.

During the time of Mughal King Akbar, Abu-i-Fazl, the author of Ain-i-Akbari, made a special study of Kashmir. Prof Blochmann's edition of the Ain-i-Akbari Vol I PP 564-570 gives accurate account of Abul-i-Fazals observations regarding Kashmir. Abul-i-Fazal describes;

"The whole country is regarded as holy ground by the Hindu sages."

He also refers in general terms to the numerous shrines dedicated to the various deities and to the popular worship of snakes i.e. the Nagas of whom wounderful stories are told. The description of notable sites by Abu-I-Fazal is also significent.

Jehangir became the King in 1605. When he was only 26 years old. in the second year of his reign, Jahangir visited Kashmir. The poet in Jehangir became ecstatic when he saw the "Paradise on Earth". The celestial beauty of the elysian valley captivated the King. Jehangir's wife Nur-Jahan Begum had also a fancy for the happy valley hence forth the royal couple was the regular visitor.

Jehangir records in his Tuzki-i-Jehangiri about his adventures on the bank of the Jhelum;

"In the night a very strong wind belew, dark clouds obscured the sky and it rained so heavily that even the oldest persons had never seen rain within their memory. The rain ended with showers of hail-storm which were large as hens eggs".

Jehangir writes about source of Behat (present) Jhelum as, the source of the river Behat is a fountain in Kashmir called verinag. The spring rises in a basin as an octangular form. Its water is so clear that although its depth is said beyond estimation. Yet if a poppy seed be thrown in it will be visible till it reaches the bottom. As I was told that the fountain was unfathambly deep. I ordered a stone to be tied to the end of the rope and thrown into it, and thus it was found that its depth did not exceed the height of a man and a half.

In Srinagar Jehangir found only four bridges made of wood and stone the boats were the only means of transport. Jehangir accounts 5,700 boats and 7,400 boatmen. He found the houses constructed of wood. The house top was filled with earth over which flowers were grown which looked very pleasing. According to Jehangirs memorior.

The rice bhatta was the main food of the Kashmir,; Jehangir found shortage of salt in the valley and imported from Hindustan. The labourers in Kashmir usually used to get salt in return. Chinar trees have attracted Jehangir, The gardens also find the special place in his memoir. He further says;

"It will require books to detail the beauties and niceties of Kashmir. Kashmir is the ever green garden. It is the pleasure resort for kings and for saints and seers, an ideal abode for seclusion and meditation,"

The beauty of Kashmir had influenced this great Mughal King to this extent that while on death bed when asked about the last wish, Jehangir said, "Kashmir and nothing else."

In addition to Jehangir, other great Mughal Emperors like unscruplus Akbar, Shahjahan and Aurangzeb had an inherent love for beauties of Kashmir. While secrutinizing the precious royal poetry during Mughal Emperor, we find large number of precious poetry pieces composed by Mughal Princesses at Kashmir. The major part of their poetry has been composed in the beautiful gardens of Verinage, Achabal, Nishat Bagh Shalimar Bagh and Harwan. The beauty and glory of Kashmir seems to have envoked their poetic sense. The fregrence of roses of these Mughal gardens had obvious influence on their poetry.

Jahan Ara, the daughter of Emperor Shahjahan expresses her burning zeal;

Where there is the perfection of They glory;
The whole universe is a drop,
From the ocean of They munificence,
How dare we sing They praises.
Only They praise is worthy of Thee.

উদারতা
দানশীলতা

Another famous Mughal poetess who visited Kashmir with Jahangir several times composed masterpieces of her poetry at Kashmir. We find the fregrence of roses and freshness of flowers in her poetry.

If the Zophyr of the garden opens up a bud
They key of the lock of our heart.
Is the smile of the beloved.
If I were real fire of love.
It will blight the flower
IN the garden...

At another place she composed her marvelous poem as;

When I unveil my face the rose begin to seek refuge.
If I comb my tresses there springs up
A cry of help from lyricinth.
With this beauty and charm.
When I pass through thee garden.
From the hearts of the nightingales,
Arises a chorus of felicitations.

[illegible]
শুভেচ্ছা

Zeeb-un-Nissa, the most brilliant Royal Mughal poetess was daughter of great Emperor Aurangzeb. She has expressed love and expectation for Kashmir in her poetry. Her heart was a flame with passion which was to remain unquenched.;

"My heart is not within me;
Nay has burnt;
In flames of love;
the while;
So fierce that like a drop of quench my thirst;
was the river of Kashmir."

In his immortal verse kalidas also mentions Kashmir as the land famous for its natural beauty, its salubrious climate, the love-lines of its women, and its special and rare produce, called saffron.

European travellers were also attracted to Kashmir by the fame of its natural beauty and the excelence of its crafts and manufactures. Among the first such westorn travellers to visit the land and to record his impressions of life here was a French Physician, named Francois, Bernier. He visited Mughal Empire through the length and breadth of the Indian sub-continent between *1657 A.D. and 1668 A.D.* and recorded his observations and experiences in his famous work "Travels in the Mughal Empire".

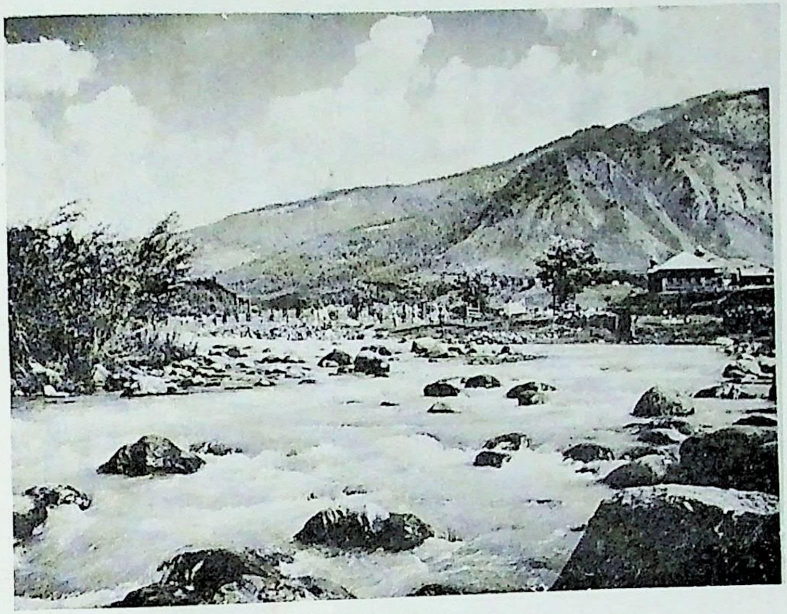
Bernier has seen him self the war of succession following the illness of Emperor Shahjahan. He expresses his regard for King Aurangzeb, who took over the Mughal Empire when king Shahjahan was ailing. Their is no truth in the fact that ShahJahan was arrested. but the truth is that Shahjahan had in his last period of life turned nervous wreck and he prefered to confine himself. Bernier received guidance of Aurangzeb, who was the most noble and honest King. He was writting the scripts of holy Quran and stiching the caps to meet his personal expenditure. During his period Bernior joined the Royal Carvan which left Delhi on December 6 1765 on its long and ordus trake to the valley of Kashmir. Bernier describes Kashmir's political situation as;

"To Dianet Khan Aurangzeb has entrusted the Government of Kashmir a little kingdom nearly in-accessible and considered the terrestrial paradise of the Indies. Akbar became possessed of that delightful country. It boosts of authentic histories containing an interesting account of a long succession of ancient King, sometimes so powerful as to have reduced to subjection large areas of Hindustan."

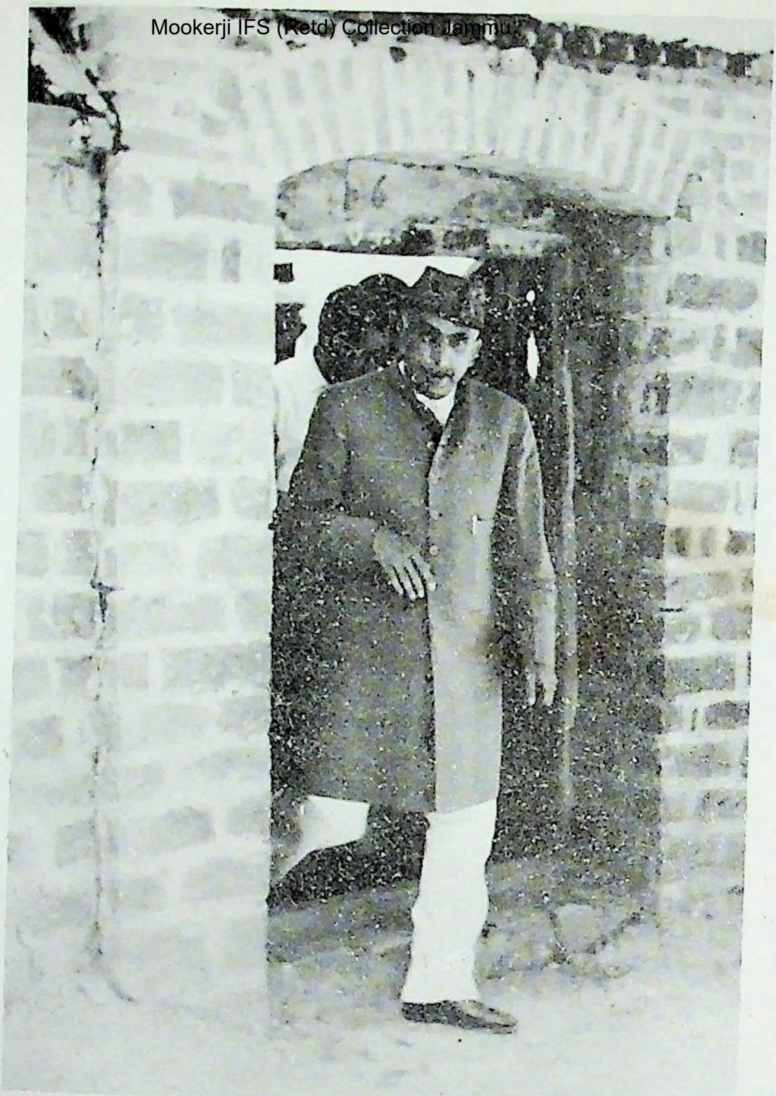
Describing the city of Kashmir Bernier says, "It is without walls and is not less than three quarters of a league in length, and a half a league in breadth from the mountains, and is built on the banks of a fresh water lake whose circumstance is from four to five leagues."

He further notes that there are only two wooden bridges across the river within the town, the houses are well built and consist of two or three stories.

Bernier observes, "some old buildings and a great number of ancient Hindu temples, some in ruine, are of stone, but wood is preferred on account of its cheapness and the facil-



Their is no match to the heavenly beauty of this valley. The foreign travellers have not even agreed to equate the beauty of switzerland to that of Kashmir they believe that Kashmir is far superior to swtizerland. The only advantage with switzerland is that being affluent country, it is able to invest billions of dollers to glorify the beauty of mountains while as in Kashmir only God has been merciful. He blessed us with natural beauty which hardly requires the investment of dollers or other currency. We have to just look towards any direction, the beauty appears before us with full grace.



The political atmosphere of Kashmir, took a dramatic turn during the rule of Bakshi Ghulam Mohammad. He tried to reorient the developmental structure of the state. He opposed plebiscite Front headed by Sheikh Mohammad Abdullah, and adopted a pro-Indian stand.

ity with which it is brought from the mountains by means of so many small rivers most of the houses along the banks of the river have little gardens which produce a very pretty effect. Indeed, most houses in the city have also their gardens, and many have a canal on which the owner keeps a pleasure boat, thus communicating with the lake."

Bernier has seen lot of places in the country of Kashmir. He has mentioned in detail in his travels, the places of interest like Verinag, Achaabal, Sondabrari, Kokernag, Mattan, the Martand temple, the Wular lake and Baramulla. He says, "the whole kingdom wears the appearance of a fertile and highly cultivated garden. Villages and hamlets are frequently seen through the luxurient foilage, Meadows and gardens fields of rice, wheat, hemp, saffron and many sorts of vegetables vary the enchanting scene. The whole ground is enamelled with our Europan flowers and plants and covered with our apple, Pear, plum, apricot and walnut trees, all bearing fruit in great abundance."

While, writting about the people of Kashmir, Bernier says, "Kashmiris are celebrated for wit and considered much more intelligent and ingenious than the Indians. In poetry and the science they are not inferior to the persians," He further writes "Kashmiri are a handsome race, proverbial for their clear complexion and fine forms. The women and men are very beautiful, and it is from this country that nearly every Kashmiri male when first admitted to the court of the Great Mughal, is in great demand by Mughal females so that their children may be whiter than the Indians."

Bernier was followed by many other well known European travellers down to our own time and they wrote in detail about Kashmir. Over all we find in every book of travels, or records that high tribute was paid to the Valley by each traveller. One Italian traveller Hippolytee Desider a Jesuis priest reached Srinagar in November 1714. He describes Kashmir, as the most beautiful spot, he had ever seen.

In 1783 an Englishman, by name Forester, an Officer of the Bengal Army of the East India Company travelled from India to Set. Peterburgh. While on his journey he passed through Kashmir and left an account of the then conditions prevailing here. By this time the Moghal Power had declined and Kashmir hadcome under Afghan rule, resulting in considerable degeneration in the living conditions of the people and in the quality of their world famous handicrafts.

Another interesting visitor to the Valley was vigne, who arrived to Kashmir in 1833. He published his memorable book "Travels in Kashmir, ladakh, Iskerdo." At the time when vigne came to Kashmir it was part of Maharaja Ranjit Singh's dominion. He found the living conditions of the people of Kashmir in utter decline. In spite of its vast natural resources and its fertile soil, as he wrote, earthquakes, cholera and tyranny of the Afghan and Sikh rulers had combined to add the miseries of people. But inspite of all their miserable situation, Vigne gave optimistic remarks about Kashmir. He says in his above mentioned book.

Kashmir can become the focus of Asiatic civilization a miniature England in the heart of Asia."

William Moorcraft is another enterprising veternary Surgeon, who was first Englishman to visit Kashmir in 1822. During his stay of six months in Srinagar at Baghi Dilawar Khan quarters he was always surrounded by the people of Kashmir, who not only filled the garden but also came in boats. He was persued whereever he went by inquisitive crowds. He says.

"The natives of Kashmir have always been considered as among the most lively and ingenous people of Asia and deservedly so with a liberal and wise, Government they might assume equally high sale as a moral and intellectual people. The city of Srinagar is situated towards the Nala Mar where the best house in the city are to be found. Shiekh Mahala is the centre of trade and in it are the houses of big merchants and bankers. There are several canals flowing through the city which are crossed at various places by stone and wooden bridges but their condition is that of decay and they are choked with clay and mud. The general condition of the city of Srinagar is that of confused mass of ill favoured buildings, with dirty lanes scarcely broad enough for a single cart to pass, badly paved and having a small gutter in the centre full of filth, banked up on each side by a border of mud. The house

[illegible]

are in genral two or three storeys high, they are built of unburnt bricks and timber. They are not plastared, are badly constructed and are mostly in neglected and ruinous conditions with broken doors or no doors at all with shattered lattices windows stopped up with card board paper or rages, wall out of the perpendicular and picked roofs threatning to fall.

The houses of better class are commonly detached and surrounded by a wall and gardens which often communicate with a canal, the condition of gardens is no better than that of buildings and the whole presents a striking picture of wretchdness and decay. Every where the people live in the most miserable condition exorbitantly taxed by the Government and subjected to every kind of extortion and oppression by its officers. On sixteenth of the cultivable surface is in cultivation and the inhabitants starving at home are driven in great numbers to the plains of Hindustan."

In 1835 A. D. another Europeon visitor Baron Charales Von Hugel and Dr. Johan Henderson visited Kashmir, which was then a part of Maharaja Ranjit Singh's domination. Hugel along with his friend reached Srinagar through Pir Panchal pass known as old Mughal route. He was treated as the State guest by the Governor of Kashmir and was received by the Sikh Governor and his officials at "Sherghari place" the Governor's official residence and a strong fortress built by the Afghan rural Amir Khan, near present Shaheed Gunj, Hughal was then lodged in a house surrounded by "filthy and ruinous sorroundings on the bank of the river Jehlum and here at this spot (near present DC Office) he compared Jehlum with the river "Arno at Florence" while describing the river Jehlum, he writes that "It winds most picturesquely through the city and is covered with boats of various forms and fashions." Like Moor craft, this traveller was also given a place at Bagidilawar Khan.

Hughal observes, "Srinagar which was once a city of palaces had reduced to dilapidated house's.

At another place Hughal writes, "I turned my disappointed gaze from the works of man to the glorious mountain scenry above (Mahadev and Zaberwan peaks) with their thousands peaks of snowy witnesses their graceful outlined the harmoney and repose which seemed to characterise the calm motionless Valley, the contrast between simple majestic nature and enterprising ambitious man filled my heart with emotions which imprinted the beauties of the forest on my memory and made human works lose every shadow of significance.

While describing the city of Srinagar Hughal writes, "Srinagar is a City of bridges and seven bridges span the river Jehlum. They are not dangerous and most enduring.They are composed of large devdar trees, fifteen to twenty feet long and three feet in diameter. A storm or wind of any great violence is a thing altogether unknown in Kashmir. Jehlum is covered with boats of every size which gives a pleasant stirring appearance to the whole city.

Streets leading to the big mosque (Jamia Masjid) is in a ruinous condition and closed for prayers. Here Azan, or call to prayer is prohibited. Sickness and famine have of late years so depopulated, it that it produces revenue of small amount. He observes that at the foot of Harri (High Parbat) Parvat there was once a nother city called as Nager Nager and enclosed with strong walls and towers. This is now in dilapidated condition and was once the loveliest part of the Valley. Blocks of stone and large coloumns lie in desolate grandeur around. In this city a beautiful mosque called Akhun Mohalla Shah lies perishing. It has five blocks marble and one stone lavished upon it. Not a living soul lives in Nagar Nagar. The fort of parva is called Kohi Maran. It is garrisioned by the Sikh troops. The guards do not allow any person to proceed further nor attempt to ascend the height."

While writing about Islamabad the traveller Hughal says, "Islamabad "city of faith is the second city of Kashmir. It is but a shadow of its former self. Its spacious house are in ruins. Its principle streets are all deserted. Many dwelling places have sunk into decay and exposed to wind. The beautiful carves ornamenting the terraces and windows are nearly destroyed by owls and jackals who are the most frequent occupants of the place, Jackals are in abundance in Kashmir."

While mentioning about the punishments given to the people, and atrocities committed by Sikh rulers, Hughal writes."

"Punishment are very heavy, criminals are hanged on the branches of Chinar trees. They are dragged sometimes through the streets of Srinagar. Penalities and strips are used as punishments."

The another traveller who deserves the special mention is walter lawrence. He was a distinguished member of the Indian civil service and about a hundred years ago his services were required by Maharaja Pratap Singh for organizing the first modern revenue settlement in the State. Lawrence published his book entitled "Valley of Kashmir" in 1895. This traveller has potrayed in detail the living standard and the life of the people of Kashmir, during the time when he visited Kashmir. No doubt he was the employee of the ruthless rulers of Dogra dyanasty but still he could not avoid to give an objective and faithful account of the life of Kashmir. His book is full of praise for the beauty of Kashmir. At certain places the traveller shows his psychological complex ities by praising himself more than the people of Kashmir. This ~~is the personal~~ defect, and can't be given much importance.

Edward Young Husband, Army Officer, great traveller and explorer of Central Asia, first visited Kashmir in 1897. He acted as British Crown representative in the State during the early year of this century and has been a resident of Srinagar for over 29 years. He compares the valley with the Switzerland. He writes.

The Valley of Switzerland is like the Valley of Kashmir. But Kashmir seems much more likely to impress by its natural beauty."

Young Husband further observers'

"Srinagar, the city of the sun is the capital of the country and the dweling place of 1,20,000 inhabitiants. From both the sanitary and aesthetic point of view I am always diappointed to see that Srinagar was not placed on the plateau just above pampore in the south or on the plateau of parhasapur in the Valley. Parhaspur was chosen by the great King Lalitadittya being high and dry above the floods and marches. And the Pampore plateau has the like advantage of being high, dry and health resort and commands views of the most picturesque reaches in its course. These two sites would have been preferable to the present low lying situation amid the swamps so muggy in the summer and attractions of its own, and built as it is on either side of the river, with canals and water ways intersecting it and with the snowy ranges filling the back ground of every vista the city of Srinagar must be ranked among style unique. It is indeed a gay place for the summer months with games going on every day, dances nearly every week, dinners, garden parties and picnics. Harwan is noted for its natural beauty. It was especially reserved for the spot of Viceroys and here it was in the autumn of 1906, the Maharaja (Pratap Singh) entertained Lord Minto who felt he was in a heaven of rest and natural enjoyment. Dachigam Valley is the typical of the prettiest part of rural Kashmir and the side Valleys. Hokarsar affords the best duck, shooting site in the world and it was here in 1906 Lord Minto and party short over 1500 ducks on one day."

Some distinguished persons were also inspired to poetic utterence by the well known attractive features of this Valley.

In his immortal verse kalidas mentions it as the land famous for its natural beauty. Its salubrious climate, the loveliness of its women, and its special and very rare produce called, saffron."

[illegible]

Iranians celebrated poet, Hafiz of Shiraz, has described Kashmir's reputations and physical beauty in a poetic form.

The spell of Kashmiris loveliness appears to have held thrall a number of English poets who themselves never set their feet in these regions. Early in the nineteenth century, Thomes Moore located the seeres of his famous verse tale Lalla Rookh in the Valley. At one point in his long poem, Moor bursts forth in to the fallowing verses;

"Who has not heard of the vale of Kashmir,
with its roses the brightest that earth ever gave
its temples and grottos, and fountains as clear,
As the love lighted eyes that hang over their wave."

Another famous poet Shelley expresses his love for the beauty of Kashmir in his poem, Alastor. In this famous poem of Shelley the lonely wandering poet reaches the climax of his long quest for ideal beauty in this very mountain Valley. He says."

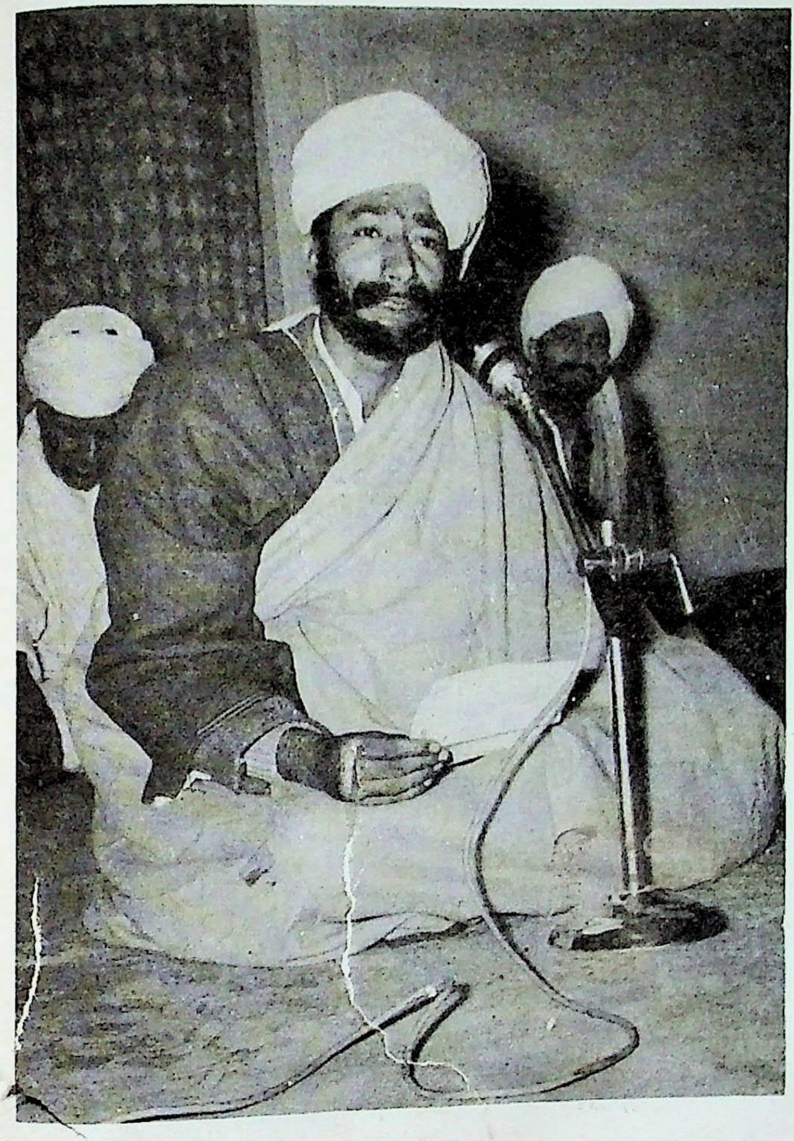
"Till in the vale of Cashmire
For within;
Lonliest den
Where odorous plants entwine:
Beneath the hollow rocks a nature flows,
Besides a sparkling rivalet.
He stretched; His languid limbs.

During present century thousands of travellers, foreigners, poets, writters and the scholars and poets of the Valley itself have written a lot about the Valley. The valuable comments and observations have been recorded and it requires volumes and volumes to point out all these precious observations. In short, I may conclude this chapter with the remarks that who so ever wrote about Kashmir it was symbolisled with beauty. The most important role has been played by Hollywood Films, Indian Film Industries and National hook up of Doordarshan which covered the beauty of the Valley in true form.

LINGUISTIC AND CULTURAL BACKGROUND

As it has already been mentioned in the initial pages of this book that the Valley of Kashmir was an inland sea called as Tethy Sea. The first rock which emerged after geographic evolution, was that of the summits of Sulai man top, popularly known as "Takht-I-Sulaiman." The life in the Valley is recorded after the water of this valley was drained out through *Khaliniyar* passage. The land that emerged out of this immensity of water became the present "paradise on Earth." The description and the sailient features of these developments have already been described. In this chapter the linguistic back ground and development of culture and literary atmosphere in the valley, shall be discussed.

The first settlers of Kashmir were "Nagas" the believers of prophet Sulaiman, who propagated the divine religion i.e oneness of God and prediction about arrival of the last prophet Hazrat Mohd. in near future. Their are various descriptions of the word Nagas the most authentic one is the literary description. The word Nagas, is derivative of *Navagas* or Navigators. The first settlers of Kashmir were mostly sorrounded with water, therefore the mode of their mobility was *Navas* (boats) and their name was associated with Navas. Later on due to pronounciational change they were called as Nagas. Their faith in Islam, as propounded by prophet Sulaiman in its original form, at that time is authenticated by the Islamic history, which believes that prophet Sulaiman was mostly moving from one sea to another sea, and spreading Islam from one Island to another Island. The emergence of Takhti-Sulaiman also authenticates this theory. The Navas or Nagas had their own language which they spoke and used in their day to day life. The language was Kashmiri in its original form. The Nagas were attacked several times by Dards (inhabitants of Dardistan termed as pishachas). Nagas, the



' Maqbool Shah Kralwari was very famous poet. His poetry is still popular among people of the valley. Other local poets always loved to sing the songs of Maqbool Shah Kralwari, in his own fashion and style. In this picture Ghulam Mohd Rah, is singing the folk songs of Kralwari in his traditional style.

'Those who have read Wahab Khar and understood his poetry, honour him with proper esteem in the poetic world. The scholars like Dr. Want, Ex. head of the Department of English, and Dean of Kashmir University believed that Wahab Khar was far ahead in poetry as compared to shelley, keats, Brownning and others. In this picture one of the famous scholars of Kashmir, AKhtar Mohi-Ud-Din is reciting the poetry of Wahab Khar, by acting himself as Wahab Khar. This is the scholars respect towards the great poet.

believers of prophet Sulaiman gave shelter to Aryan-forces in the valley, when they were moving from place to place for shelter. The Aryans helped Nagas in their fight against "Pishachas" and after expelling the pishachas Aryans were tempted to stay on in this land of meadows and floral treasure, permanently. The permanent settlement of Vedic Aryans in the land of "Nagas" gave birth to the new composit culture. Aryans introduced their vadic sanskrit with its vowels and consonants, and tried it with and upon the Nagas. The Nagas had their own Kashmiri language or dialect with its symbols, intonations characters, which influenced the Aryan language. This admixture had been further impregnated with Dardic or pishacha words and terms because of their long stay in the lower reaches of Kashmir untill they were expelled by Nagas and Aryans.

The Kashmiri language came in to form at that very perticular time, with the domination of Nagas intonation. This language has its own originality and power of admination, since the period of Hazrat Sulaiman. It can be safely presumed here that the language spoken by prophet Sulaiman was also resembling with Kashmiri language in its original form, no doubt predominatly with Arabic dialect.

a set
of sounds of
musical
notes

The Aryans tried to finish the language and introduced vedic sanskrit for this purpose. Since Aryans with their might were in comanding position, they introduced sanskrit in administration, education etc and it assumed the position of Rashtrabhasha or official language. But inspite of these measures Kashmiri language continued to be sort of local language in common use and Aryans also accepted to use the same at local level. This resulted in to the Kashmiri influence on sanskrit. This phenomana of reducing Kashmiri to the position of local language and providing status to foreign languages as the official languages continued for long time. The foreign rulers adopted this approach as a matter of exhibiting their superiority, but greatness of Kashmiri language lies in the fact that it survived inspite of all these political pressures. Therefore Kashmiri though spoken by more than forty lakhs of people has never been a medium of communication among the common people, while sanskrit, persion, and English have in turn been the official language or languages of the rulers.

The great scholars and spiritual personalities and poets played vital role in enriching Kashmiri language. Though some of the personalities were not educated from the point of foreign rulers, as they were not trained to speak or write persion, sanskrit, or other languages of the ruling countries but they composed great poetry in their own local language. The first poets of Kashmir are historically located in the 14th century. Among them Lallashewari or Lal Ded is the most significant poetess. It is the period when Islam came to Kashmir. The impact of Islam on the cultural heritage and intellectual expression of Kashmiri has been very significant. Lal Ded composed her poetry in the shape of Vaakhs. According to her devotion to God requirs purity of heart and concentration of mind, which she expressed in beautiful verse. She says:-

The minds steed runs over the skies,
Within winks it travels lakhs of leagues.
A truly inteligent man can bridle.
The curveting steed,
And guide his chariot right on the wheels of truth.

Measure of 3 miles

Again she says;

God doth not need meditations and austerities.
Love alone can lead to the blissful abode;
Like salt in water one may dissolve and be lost.
And yet not know God

Lal Ded does not believe in traditional way of worship she says;

Idols and temple of stone.
So temple above and idol below are one.
which will they worship
Bring about the Union of mind and soul ✓

Her intense urge to experience the Supreme Reality was expressed in her utterances or Vaakhs. These poetic sayings or Lalla-Vaakhs vibrate with the nerve of her searching soul. Like a free lark she sang her heart out with fullness of the soul. God awareness inspired her whole being she got so intoxicated with divine love that ultimately got free of all human bondages and left hearth and home and all earthly belongings and wondered in the wilder ness to have Divine oneness.

The village of panderathan the ancient puranadisthana, was birth place of Lal Ded. But many assertain that she was born near pampore or ancient pandnapura and got married there too.

Many legends and myths surround her life story a landmark which revealed to the world at large her spiritual powers and great act of miracle.

Lal Ded was married into a Brahmin Bhatt family of Pampore when as bride her name was changed to Padmawati. She was most cruelly treated by her mother-in law and was subjected to many insults and insinuations, even regarding her fidelity to her husband.

ताने, आरोप उलाहना

She used to leave the house before the break of dawn to fetch water in earthern pitcher from the river. Her mother in law kept vigil on her and suspected her of some sort of clandestine rendezous. She roused suspicion in her husband's mind too. In fact padmavati used to cross the river to shrine of Nata Keshva Bhairave at the ghat of zinypor village and her tryst with God. She used to perform silent and perfect meditation forthe purification of the soul. She had learned to offer prayers according to Islamic traditions also

Once when after her early prayer she returned with the water filled pitcher on her head to the house her enraged husband struck a stick on the pitcher of water. The earthern pitcher broke into thousand pieces. However the onlookers were puzzled to see the miracle of the water remaining on her head till she got filled all the pots in the kitchen and then as she threw the remaining surplus outside it collected into a pond which the legend says came to be known as Lall Trag. This incident was a turning points in her life and since then she led spiritual life. In her in laws place she met with unkindness day in and day out. There is a Kashmiri saying.

[illegible]

Lona mairtan kina kath
Lalli nalevth chali ni-zanh.

(They may kill a big sheep or tender lamb. Lalla would have her lump of stone all right)

Her mother-in-law used to serve her meal in a tricky way. She used to place a lump of stone in her plate and cover it deceitfully by placing under the layer of cooked rice.

But Lalla faced everything with great forbearance.

Instead or ever raising a slight voice of protest she increased her mystic quest.

She endeavoured to merge her self-consciousness with the cosmic-consciousness. Lal Ded in her ascetic wanderings realised the God within her innermost self so discarded the need for the performance of prescribed rituals and too many ceremonies. She disliked innately the outward show of religion.

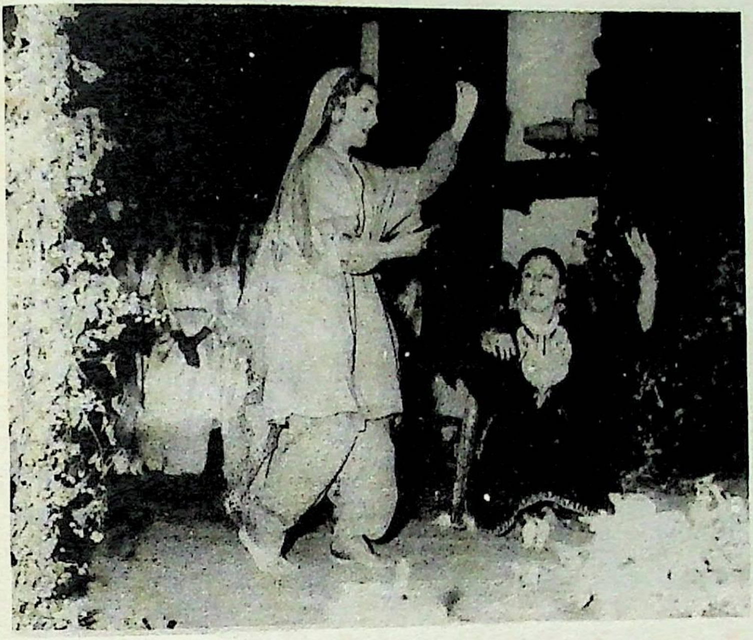
As expressed in Lall-Vakyoni the scholarly edition of Grierson's, one realises and respects the deep meaning of the poetic sayings. These Vaakhs were the spirtual outpourings of her soul. In her chit jyoti or illumination of soul she had the constant vision of God.

Lal Ded liked sufism and embraced the sufi philosophy most passionately and adopted Islam as her religion.

It is related that Mir Sayyid Ali Hamdani, Lal Ded and Nund-Rishi (Later named Sheikh Noor-ud-Din Noorani) the pre-eminent saints of the Muslim Rishi order of Kashmir used to meet to converse and commune on spritual philosophy. They led poetical maifils and mystical discourses.

Pir Ghulam Hassan recorded in his Tarikhi Hass an. "The Hindus say Lal Ded is one of them. The Muslims claim Lalla Arifa belongs to them. The truth is that she is among the chosen of God."

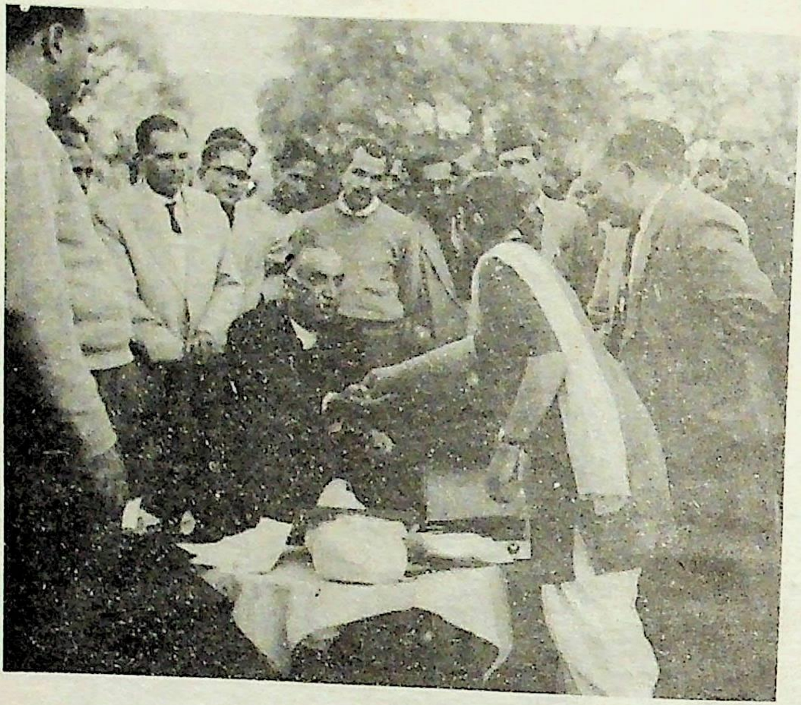
contemporary of Lal Ded was Sheikh Nur-ud-Din (Nund-Reshi) the great mystic, who was also the believer of Sufism with pure Islamic spirit. He exhorted his followers to perform good for there in lies the salvation of the man. Nund Rashi rejected the semblance and embraced the substance. The impact of his teachings was so profound that Islam also attained an indigenous cultural flavour in Kashmir. Islam as is well known to the readers won the hearts of local population. This spirit was reinforced and stablised by saints like



The culture of Kashmir was always in the proccess of evolution. At earlier stage women folk was shy of presenting their talent before men audiance. In folk Bandi-Pather the males would play the roles of women characters, but now the Kashmiri women have assumed their due role in the cultural participation.

Semdline: [illegible]

Solo: [illegible]



Bakshi Ghulam Mohammad the Prime Minister of Jammu and Kashmir State had orginaly pleaded the cause of Dixon plan, but Sheikh Mohammad Abdullah opposed any anti-accession policy. Bakshi Ghulam Mohammad later on succeeded in achieving the confidence of the central leadership of Govt of India. He arrested Sheikh Mohd Abdullah and became the Prime Minister of the State. Immediatly after assuming the power, he started a public Relations Campaign. In this picture he is showing his hand to one girl student asking her a question whether he was great or Sheikh Mohammad Abdullah?

Sheikh Noor-ud-Din. He and his disciples conducted themselves inspired millions and popularised the faith they were preaching. Sheikh Noor-ud-Din had no formal education. He spent most of his time in soltitude. He had hardly any interest in worldly affairs and was mostly absorbed in deep thought and meditation.

He married to Zia Ded in his early age and had two children Haider and Zoon, but he soon became sullen with wordly life. He had come to believe in a life of self denial. In order to attain divine pleasure, he adopted spiritual path of life. Nunda Reshi touched peak of meditation when he lived life of wanderer in a mountain cave and jungles near village Darigam where the truth dawned on him.

Nunda Rashi preached Islamic philosphy from village to village. People from all sects were attracted towards him by his preachings. During this period, he met many saints rishis and sanyasis. He also met Mir Syed Ali Hamadani (son of the great saint Amir Kabir) in 814 Hijira at Char Sharif. It is said that Sheikh Noor-ud-Din Rishi was already inspired by his spiritual powers before this historical meet.

In Kashmiri poetry Sheikh Noor-ud-Din holds a very important position. He was younger contemporary of Lal Ded. His early poetry was strongly influenced by her. In this verses there is a deep sense of mystic thought and philosophy. Love and intense devotion to God forms the basis of his poetry. This type of poetry found ready response in Kashmir at that time because of strong influence of Islamic philosophy which was prevalent that time. He always preferred world of mystism than the world of imagination. He says.

Love is death of only son to a mother.
Can the lover have any sleep.
Love is venomous sting of a swarm of wasps.
Can the lover have any rest.

The great Sheikh's poetry is full of symbols and metaphors and he can be called a symbolist in technical sense of the word.

Would you know what oneness is
But you will cease to be.
For oneness is all.

If is a splendour vast. Has set all his flame.

Nunda Reshi used symbols and metaphors which evoked ideas mingled with spiritual embtions. Through these intellectual symbols, his poetry achieved greatness of indefinable wisdom.

There are very few instance of scholars and poets in the history who have acquired fame and popularity like Sheikh Noor-ud-Din. Dr. Sofi while writting on the popularity of Nunda Reshi, says.

The simplicity and purity of Sheikh Noor-Ud-Din's life have deeply impressed the Kashmiris who entertain the highest veneration for this saint.

Sheikh Noor-ud-Din is perphaps the only saint in the world history in whose name an Afgan Governor Ali Mardhan Khan minted the currency in 1808. He died in 1438 A.D.842 Hijra. Zain-ul-Abidin himself led the funeral prayers.

After the death of two mystic poets, Lal Ded Nund Rishi, their was a vacume in the literary field of Kashmir. It was after one century that Habba Khatoon emerged on the literary scene of Kashmir, with her "Lol (romantic poetry). Habba Khatoon involved her inner spirit in romance and sang about it. She was the first poetess of Kashmir, who sang of human love. She sang lyrics which can be regarded as great gems in Kashmiri literature and their in her genius exalts. Habba Khaatoon never look towards love as a "transcendental passion or as a mystic mingling" of sense and spirit nor is she engrossed in Universal, abstract and ideal love.

It was the personal tradgedy of Habba Khatoon which strengthened the emotional pathos in her love songs. The failure of her earlier marriage and subsequent love-storey with King of the Valley, proved a significant factor in her emotional experience. In one of her famous poem she says;

Stole thou my heart and foreseek me at last.
Pray come, my lovely love
Come;
Come! friend, let us go to collect cress;
Mystery of fate none can Unravel-
sily senseless people slander and defame me,

Pray come, my lovely love,
O, come
Let us go for plucking and picking mellow myrtles;
Hurt he hath me with his love hatchet. Then sent none to ask and enquire after
pray come, my lovely love
O come:-

The pathas and the agony found in the love lyrics of Habba Khatoon, is considered the symbolic representation of the real emotional sufferings of Kashmir women. They find in her poetry an eloquent exposition of the woman's thinking. Her poetry, and tragic expression, make every body to shed their tears. Habba Khatoon says;

Pining and melting I am like snow in summer.
Though blooming blossom of Jessamine, I am.
Thine the garden and thou enjoy it;
Oh, why dost thou despise me!
I bath and bridal dress wear.
I swear to welcome and great but thee;
But thou spurn and turn away from me
Oh, why dost thou despise me.

Habba Khatoon became very papular and attracted the King of the country, but here I don't want to discuss the political impact of Habba Khatoon.

There were other poets and literary scholars, who came after Habba Khatoon, but it was around after hundred years, that Arnimal emerged like a bright star on the literary horizon of Kashmir. Arnimal was also the victem of family tragedy. She was thrown away by her cruel husband. This brought a revolutionery change in her and she expressed this pathos in her poetry.

Her songs are sweet and full of rich imagination. She says;
My face was like Jessamine in July,
Now, it is like the yellow withered rose.
Ah! when will he come to me
And I gaze at his lovely face.

While discussing the literary history of Kashmir, I would also like to throw light on cultural back ground. According to Nilamata purana the source of Kashmiri cultural heritrage and history of the people of Kashmir were very rich in culture and its expression. Like other modern and rich civilizations, Kashmiris also displayed their cultural taste through dances dramas, literature and music.

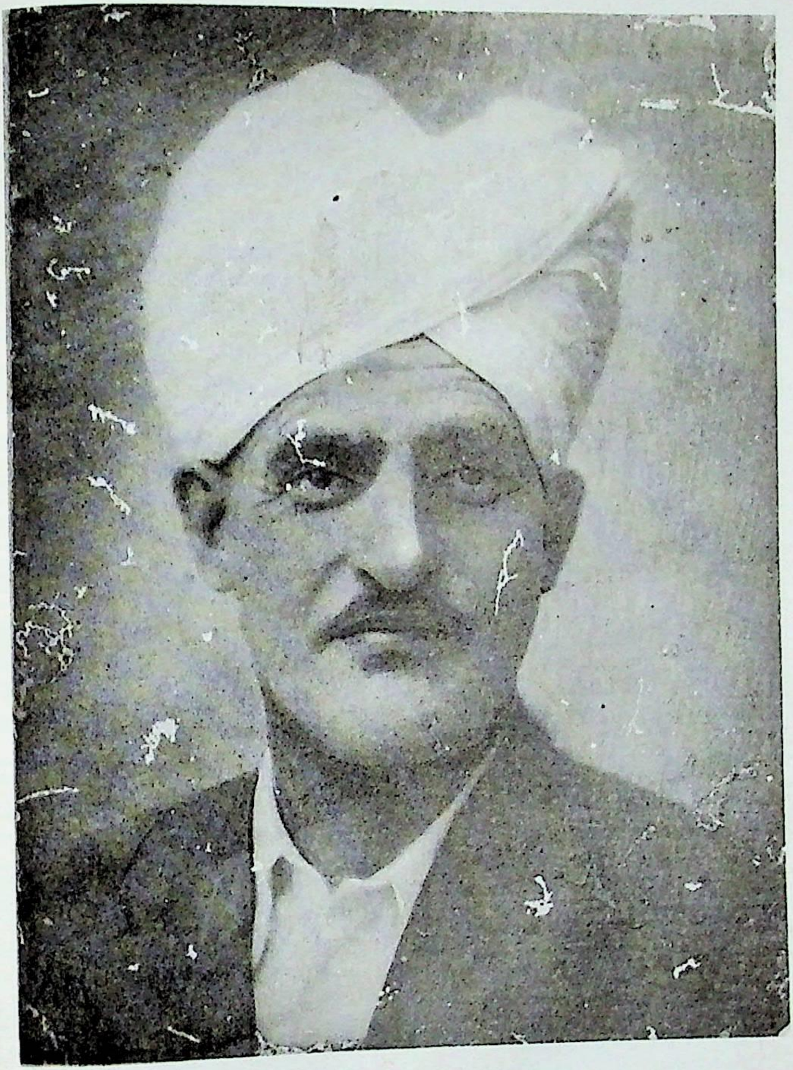
The mass of archaeological remains scattered in the Valley reveal that dances, were common from ancient times i.e before the begining of christian calender. The carved figures of dancing girls in the form of beautiful idols or paintings strengthen this theory.

Kalhana has also mentioned in his chronicle "Raja Tarangni" that.

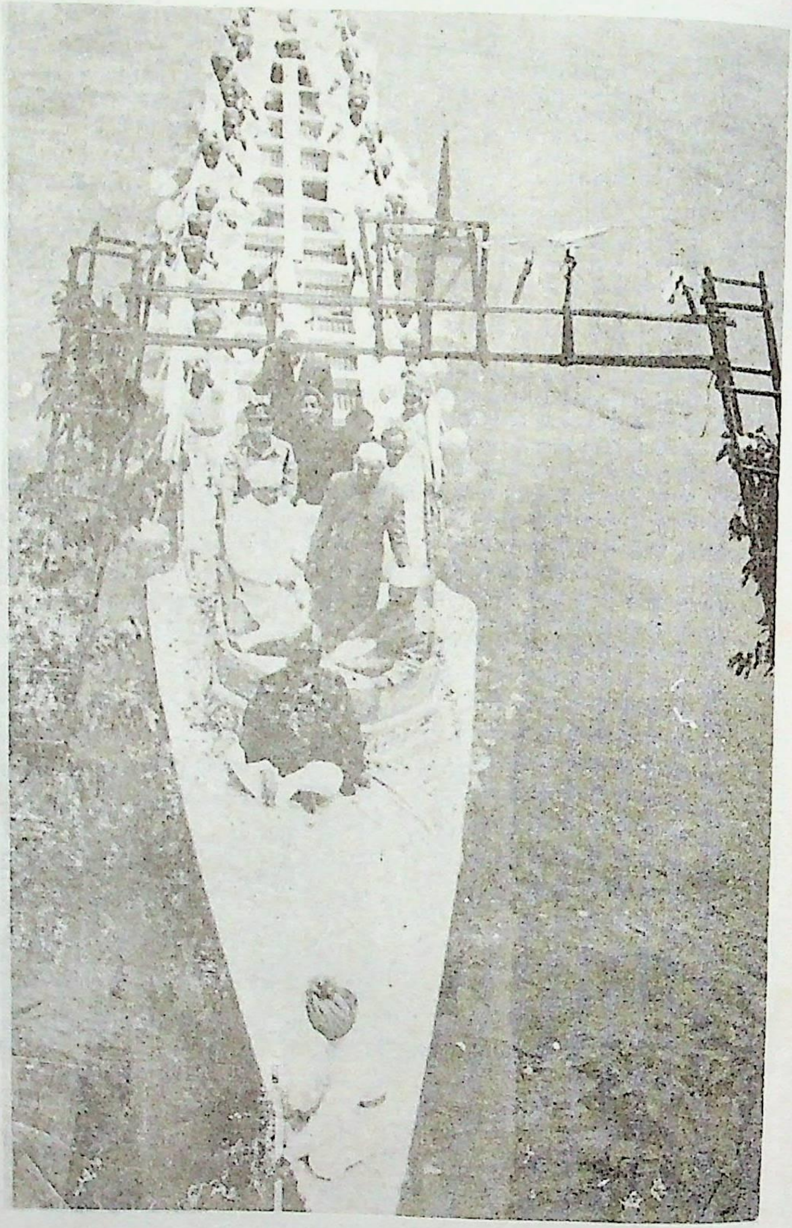
"Every village had a stage of its own, where dramatic performances were staged."

Kashmiris have real taste for poetry music and dance. The customary singing of songs at the time of sowing the seeds in the fields and Harvesting is common from the times immemorial. The traditional songs in fields are usualy called "Nandi Baits" Kashmiri women have more poetic approach in their expression as compard to males.Habba Khatoon or Arnimal were significant poetesses who established their greatness through their poetries. The singing of Kashmir. "Rouf" is recorded from the time of habba Khatoon. Since that period every Kashmiri women has symbolized herself in this form of art. The spontanious creation of "Rouf" and its expression is speciality of every Kashmiri woman. Their are other well known folk dances like Bhandi-I-Pather Damali-Pather, ladishah, and Bandi-Jashin which are reported to be the highest form of dances. The present western dances are replica of Damali-pather in a streamlined fashion.

The Bandi-Pather is the most advanced form of drama and the symbol of Kashmiri intelligence. In all other forms of drama the actors act as per the script and deliver the dialoge already written by the writer of the drama, but in case of pather the actors act with out any formal script. They deliver dialogues according to the situation and opportunity. The comic approach and satire is evident in these pathers. The pathers have been used to criticise the political institution, autocracy, foreign rule, and corruption of the beaurocrates. In order to make the pather more interesting and full of laughters, the role of females is being performed by males.



Mr. G.M. Mahajoor sang the songs of the valley. He represented the valley and its people in a true manner through his popular poems. The esteem given to Mahajoor by the people of Kashmnir was because of his boldness and braveness in expression of his thoughts. He revolutionized the people. His patriotic songs pierced through the hearts of the people of Kashmir. He was a real freedom lover and he expressed fearlessly his resentment against terror imposed by Maharaja regime.



' The river Jehalam has seen different phases of the history of this heavenly valley. It has seen the might of Lalataditya Muktapada. It was on the banks of this river that the great intellectual king Rinchen (Ranju) Shah, was impressed to see Bulbul Shah offering prayers The King immediately adopted Islam. It was the great king Sikender of Kashmir who built historical mosques on its banks. In this rare picture four historical personalities are seen on a royal boat passing through the river Jehlum. The then Prime Minister of J&K Bakshi Ghulam Mohammad along with Indian Prime Minister Pandit Jawahir Lal Nehru, Lal Bahadur Shastri, and Dr. : Singh, is witnessing the waves of the great river.

The another reason for this is that Kashmiri women would not like to come on stages. The pathers were projecting perticular culture and behaviour of perticular sects, tribes and races like, Bata pather, watal pather Greece pather, Bakerwal pather Raja pather, Darze pather Gusani pather, Gami pather, Baikel pather Gujer pather, Baub pather, Mallapather, Hainz Pather etc. The actors of the pather are called Bandas. In ancient time Wathura in Budgam was seat of the highest institutions of pathers. The people of various areas would sent request to the Bhands settled in Wathura to come to their respective places and perform pathers. It is unfortunate that the adequate attention is not given at present to revive Bandi Pather in the sophisticated manner.

In Kashmir Laddi Shah was also very popular. Every person who would move from place to place, village to village and Mohalla to Mohalla and sing the popular songs in a chronicler form, was called Laddishah. Laddishah was himself composer and a singer. The reasons for the popularity of Laddishah was his boldness to point out the burning problems of the perticular times. Laddishahs were using Dahras (The musical instruments) in order to present the composed songs in a musical form.

People of Kashmir are fond of classical music and songs. The religious impact on our poetry has been liked by the people. The sofiana music became more popular in Kashmir and for this purpose the daily majlisis (functions) were organized by people. The sofiana music is still popular in Kashmir and it has not been polluted by the cheap nature of some Hindi songs which are full of slangs and obscenity.

In the beginning of 19th century Kashmiri literature produced good number of poets the most popular poet of recent past who deserves mention is shams Fakir who was born in 1943. His poetry is full of metaphysical expression and mysticism. He spent all his life of 63 years in the worship of God and expressed his Sufi-Type of teaching in simple sweet and direct form. He believed in the purity of heart and desisted the materialistic pleasures. He was follower of Nund Reshi.

The contemporary of shames Faquir is wahab Khar The dignity of Wahab Khar lies in the fact that he expressed in a simple Kashmiri language, the highest form of Sufism.

Apart from Sufism some other poets emerged who followed the line of Habba Khatoon and expressed the romantic verses in an attractive manner. One of the poets who deserves mention is Mohammad Gami. He wrote romance like Yousf Zulaikha, Laila Majnu, Shirin Fahad, Khusru etc. His description are attractive and graphic. What distinguishes his poetry is his true quality of passion.

Softly come, flowers shall I shower.
Listen to my wail.
In search for you in the woods.
In the garden of love I seek you.
Where you fly, there I follow,
My whimsical one, I adore you.
Like tresses arde tumbled down on your shoulders.
Like branches of Sumbal stooping low and low
you know my hearts desire.
My body and heart are restless.

Another poet who deserves mention is Maqbul Shah Kralwari who is known for his poetic romance Gulrez. Its theme is persian but the scene are typically Kashmiri. The miserable condition of people and fear in which a farmer lived has been well described by him in his famous satire "Greesnma" written in a frank straight forward and sympathatic sarcasm. He says;

Thrashing verily, have been ordained by Heavens for the peasent.

Pull out of the shove and strike him on the head.

Again he describes peasants running forth to welcome a state official sazwal, with false warmith.

If the sazwal comes across them they run to greet him.

They Shampoo his limbs and offer him seat upon their heads;

He is famous for his lyrical poetry too where he gives beautiful descriptions of Nature.

The shining star of our modern times is Rasul Mir the father of Kashmiri Gazal.

His poems contain all the essential elements that make a true lyric intense passion, equistie verbal melody and spontaneity of utterance. Thus sings the poet:-

Love, thy serpentine curls have enchanted me.
On catching the glance of thy languid eyes.
My drinken love.
How I admire thy cypress stature and they form emerge like the moon.
O my loved one, thou art possessed of smile form respondent like the moon.

The renaissance in modern Kashmiri literature begins in the early twenties of this century with Ghulam Mohd Mehjoor's poetry who was given eminence by Tagore who called him the words worth of Kashmir. In his official capacity as village patwarid he came into close contact with the down trodden rustic people of the valley who lived in miserable plight. Their condition shocked him and he voiced their inner feeling and exhorted them to rise and strive for their emancipation. There was feudalism prevailing in Kashmir as elsewhere which was full of vice. Feudal lords have always been interested in profit hunting and Mahjoor raised his voice against it

G.M. Mehjoor was the lover of Nature. He prefered to write poetry in his own mother tongue. When Mehjoor recited his poem, "The flower of Nishat Bagh," at all India Musharia (musicle symposium)

In Srinagar, the song became popular in the length and breadth of the Valley. Mehjoor wrote several poems after this, Mehjoor was basicaly a revolutionery and he was deeply influenced with the approach of Sir Mohammad Iqbal. Mehjoor also came forward to awake his Kashmiri brothers from deep slumber and make them realize about bounds of slavery, Mehjoor says;

The Bulbul hankers after flowers
The Bamber (been) after the narcissuess
But the Kashmir is deep drunk.

Mehjoor was little bit contious while expressing his inner thought. Their was no democracy prevailing in the valley and out spoken persons were prone to Government action. Therefore, Mehjoor says.

I should have been outspoken but for the fact, that the

fault finder is ready to jump at any world.
From my lips.

Mehjoor had great love for his valley. In a poem entitled New Kashmir he says.

Yesterdays story still frightened me unsure when my garden would be rid of oppression,

Who would give me the message of freedom.

But now the time will come when your mountains will yield Jewels your mountain peaks will change into gold.

Mahjoor believed in God and man. He was a stoic to whom life and death made little difference. Yet he recongnised love as the cohesive-motive force of life. He felt that the greatest need of the time was inter-communal harmoney, and his songs of unity contributed to the amity that has prevailed in Kashmir since then.

The poet of the Kashmiris songs.
Who is the friend and who is the foe of your native land,
Let you among yourselves throughtfully make out.
The race and stock of all Kashmiris is one.
Let us mingle milk and sugar.
Once again, Hindus will man the helm and Muslim ply the ars.
Let us together row ashore the boat of this country.

Mehjoor was not a nystic or recluse but a lover of life and nature. In his early life he was not interested politics. In his famous poem Gulshana vattan chu soney (our land is a lovely Garden) he sings of the beauty of Nature.

To Gardens, mountains and hills.
Raviness, wood and banks.
Colourful flowers with colour fills
Our land is lovely garden.
Flowers are in full bloom.
In garden woods, Bulbul gazing gets gay so on.
Our land is a lovely garden.

After Mehjoor several literary personalities emerged and shined in the literary horizon of the Valley. Abdul Azad, Zinda Koul, Nadim, Rehman, Rahi, Ghulam Rasool Nazki, Ghulam Nabi Firaq, Amin Kamil, Hamdi Kashmiri, Fazli Kashmiri M.L. Saqi, M.Y. Teng, Ali Mohd Lone Nishat Ansari Ghulam Nabi Khayal and several other poets contributed their talent to enrich the Kashmiri poetry and literature in different ways.

"ISLAM CAME TO KASHMIR"

At the time when Islam made its appearance in a nomadic and pastoral society of Arabia, Arabs were completely unaware of a civilised values. The society was divided into tribes. The intellectual social and cultural standards of pre-Islamic Arabs, were very low, inspite of their commercial connections with their neighbouring countries. The Great Prophet Mohammad (Peace be upon him) appeared with the divine theory of Islam and this theory was having a civilising and humainising force to this extent, that it effected an all-round transformation. The Arabs embraced the sacred religion io Islam. No doubt, the Great Prophet (Peace be upon him) faced certain difficulties at the beginning while preaching the message of God, but soon maximum number of people embraced the new religion of God. Islam never remained confined in the four walls of Arab, but in a world riven by sectarian conflicts, immoral activities, religion disputes, inhuman approaches, cultural disaster and intolerance Islam came as a force to prevail up on the evil. Islam brought humanity closer to the idea of one world, one humanity and one supreme reign of justice and equality. Who so ever heard the message, he was convinced. The people of neighbouring countries embraced the new religion voluntarily and the ideological expreson of Islam continued in Addition to the territorial expansion of Islamic world. The main resistence to the prevailing thoughts of Islam was from the Christians and Jewis but they failed to arrest its unceasing influence on the intellectuals of their Communities.

With establishment of Islamic rule in Turkey, the history of Islam entered in to a new phase. By the end of the tenth century majority of the Turks had become muslims. The historical events reveal the bright part played by the Turks in expansion of Islam. Turks dedicated themselves in building up the strong Islamic world and they succeeded in bringing Persia, Afghanistan and India within the fold of Islamic Power, Mohammad Ghaznavi who established the first muslim Kingdom of India was a Turkish slave, Similarly Aybak Ultamash Tughluq as well as the Khiligis, again were Turks.

God sent his message through the Great Prophet, Mohammad (Peace be upon him) for eradicating evil and corrupt ideas from the world. He also promised that true religion of Islam, shall prevail through out the world and Prophet Mohammad (Peace be upon him) himself told to his associates several times that the voice of Islam shall reach to all parts of the world. At the same time God emphasized in the Quran that there be no compulsion in religion therefore, the only way to spread the Islamic thoughts was idealogical persuation

The history of pastorial society of Kashmir was same as that of Arbia during the period when the Great Prophet Hazrat Mohammad (PBUH) was born in Arab. The Valley of Kashmir had seen the cruelty and horrifying tyrany of Mihra Kula. Mihra Kula was always accompanied by vultures, who were eager to feed on those slain by cruel King. The people of Kashmir were victim of madness of rulers. They had also seen the period of starvation and clamities of the nature, The sacred birth of the Great Prophet Hazrat Mohammad (Peace be upon him) coincides with the birth of Srinagar. It was during late 6th century when Parvarseena build the present city of City of Srinagar. The Great Prophat was born in *569-A.D.* in Macca and at that time the City of Srinagar was being built up as if it was the blessing of God for the people of Kashmir rather a token of Gift from God to the people of Kashmir on the sacred birth of Great Prophet. The touch of the sacred feet of Prophet Hazrat Mohammad (Peace be upon him) turned the desertry land of Arabia into oasis. The sway of the Great Prophet forced evil to succumb, the blessings of the prophet enriched the baren land of Arabia with the precious wealth of oil, gold and other gracious minerals. During the same period the people of Kashmir got new city called Srinagar. The city of Sun, which is supposed to be proud for having such a respectable historical back ground. It is because of this fact that God decorated the Valley of Kashmir with the loafity mountains, gushing streams and flowery paths. The solititude of captivating pastures, the flavour of the vales the dancing brooks singing rivers and hews of the flowers reveal the bountiness of God.

While addressing the human beings of the world God says in the Quran (31-19).

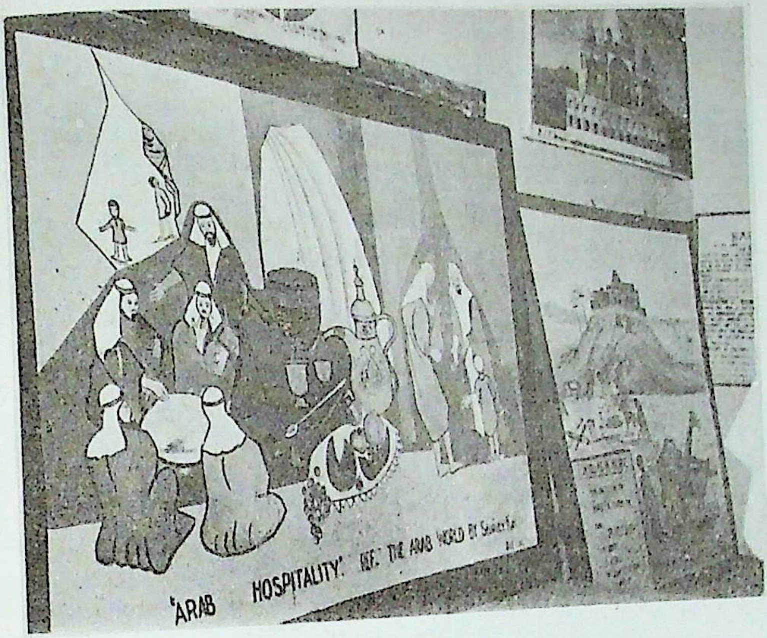
"-- Do you not see how God has put under you all that is in the Heavens, and hath been bounteous to you of his favours both in relations to the seen and the unseen."

At the time when the above mentioned holy Ayat (Para) of the Quran (31-19) was communicated to the people of world through Great Prophet Hazrat Mohammad (PBUH) the City of Srinagar had already become the capital of the elyzion valley, which resembles with the description of heaven. While comparing the Geo-political history of Kashmir with the developments at Arabia, we come to know that the blessings of the birth of Great Prophet Hazrat Mohammad (PBUH) announced the establishment of autonomous community of muslims at Madina, the valley of Kashmir was under the rule of Karakota dynasty. Great Prophet had complete knowledge of all the developments in the world. When the Holey Prophet (PBUH) sent his emesaries to various neighbouring countries with the invitation to rulers to accept Islam, the holly letter was sent to Kashmir also. The obvious and authentic reference regarding this fact is also given in the "Cashmiri pandit," (Murassale Cashmir), (Murassale Cashmir), published in Lucknow in 1972 June issue in which it has been stated that, "the Prophat Mohammad (PBUH) has deputed his two emissaries to meet the Kashmiri Raja Pandit Venaduta" Unfortunately the biased element of historians deprived us to know in detail about the arrival of these great emissaries to Kashmir. Even Budhist Chinese travellor Hiuen Tsiang, who visited Kashmir in *631-633 A.D.* has not given any reference about the two emissaries of Great Prophet Mohammad (PBUH) and his only letter. According to prestagious Murassala Cashmir, the emassaries were personally sent by the Prophet Mohammad (PBUH) to Kashmir, during Vendutta's time.

Thus according to the historical records, Karakota dynasty of Kashmir had the good fortune to preserve the sacred letter of Prophet Mohammad (PBUH) with them. It was with out any doubt that as a result of the blessings of this holy letter written by Great Prophet (PBUH) to Kashmir ruler, the extraordinary triumphs were achieved by Karakota dynasaty. One of the rulers of Karakota dynasty named Lalitadutya-Muktapada (about whome the reference has also been made in the previous chapters of this book) became the hero of vast conquest. During his time Punjab, Kanuj, Baltistan, Tibet, Bengal, Gujrat, Kangra and other countries of the contenent were subject of Kashmir. Mr. G.M. Sofi writes about this King in his book "Islamic culture in Kashmir." that:

"He is the most conspicious figure in Kashmir history, he raised his country to a pitch of glory it had never reached before or attained to since."

However the end of the 'Karakota dynasty was miserable. On bases of the historical records we come to know that all those countries which had received the message of Islam through the emmassaries came immediately under the influence of Islam. The holy letter which was given proper respect by Lalitaditya was not preserved by the later rulers of his dynasty. It is not traceble and the downfall of Karakota dynasty is associated with their negligence shown towards the holey letter. The secret acceptance of Islam by Lilitaditya Muktapada proved helpful for his success, but the latter rulers of the Karakota dynasty proved unsuccessful incompetent and inefficient. The conversion of Lilitaditya to Islam was not liked by his family members, therefore the fact was not given much publicity. It is their blunder that the holy letter is not still traceble anywhere, but the pleasure of God and desire of Great Prophet, (PBUH) was materialized after several hundred years when another ruler of Kashmir Rinchen Shah (Ranju Shah) embraced islam. Prophet Hazrat Mohammad (PBUH) was interested that at first stage ruler of Kashmir should embrass Islam. Therefore, he directly sent the invitation to the Raja Vendutta, but it was not the pleasure of God to honour Vendutta to be the Ist Muslim ruler of Kashmir. It was seven hundren years after Vendutta's rule that Ranju Shah got this


'ARAB HOSPITALITY'. REF: THE ARAB WORLD BY

It is the impact of Arab culture which has revolutionized the social structure of the valley. The Islam came as a blessing to the people of the valley. They understood the real meaning of mutual brotherhood and peace. In this rare painting eating of four people around one trami (big size plate made of copper) depicts the period when Islam came to Kashmir with a divine message of mutual brother hood.

It was LOK Nayak Jai Prakash Narrain who led the opposition movement against Mrs. Indra Gandhi and defeated her party in 1977 elections. This effected Sheikh Mohammad Abdullah who had signed an accord in 1975 with Mrs. Indra Gandhi. In this picture Sheikh Mohammad Abdullah is explaining his position.

honour.

As per the decision of God and as per the sacred predictions of Great Prophet (PBUH) the missionaries of Syeeds, Saints, holy men, Faquirs, Darvaishes and Ulemas emerged during mediavel Islamic period. They reached to all parts of the world to spread the islam. One great missionery named Sharif-ud-Din Syed Abdul Rehman Turkistani (popularly known as Bulbul Shah) reached Kashmir to spread this pious religion. Bulbul Shah visited Kashmir during the time of Raja Simha Deve *(1305 A.D.)* According to Haji Mohi-ud-Din Miskeen in Tarikh Kashmir P 289- Bulbul Shah was a disciple of Mulla Ahmad Allami, who is stated to have accompanied Khawaja Bulbul Shah when he visited Kashmir on the first occasion during the time of Raja Simha Deva. However Mr. G. M. D. Sufi disagrees with this version and mentions in his book, "Islamic Culture in Kashmir", Page No. 34 that available evidence establishes that Bulbul Shah was a disciple of Shah Niam-at-ullah Wali a Khalifa of the Suhrawardy tribe. Before the arrival of Bulbul Shah, some muslim traders had arrived to Kashmir, but their mission was not to spread the Islam.The known and first muslim trader who had arrived to Kashmir was Hamin from Syria.

At the time when Bulbul Shah visited Kashmir it was a dwelling place of all loathsome, abehortive, evil and corrupt thoughts, Indispline and confusion was prevalent through out. In the words of Lawrence, "Kashmir in the reign of Simha Deve *1305- A.D* was country of drunkards, gamblers ..... where women were no better than they should be."

Bulbul Shah was shocked to see the miserable condition of people during Simha Deva's period. The rulers were virtually sucking the blood of people. Wine was common and it had turned the people cold blooded and cowards.

The immorality was prevelent in every institution. Generally the people were subject to disgrace, humilation and confusion. The rulers were unable to save the people from foreign invaders also. When Tartar King Zul Qader Khan, marched towards Kashmir, the Raja of Kashmir Simha Deva lost all courage and confidence to face the Tartar force. Before the arrival of Tartat King Simha Deve fled to Kishtwar Tartar force entered into the Valley without facing any resistence and let loose the terrorism and barbarism. Innocent people of Kashmir were plundered and the beautiful City of Srinagar was set on fire. Tartar King was delighted to see the burning of the City for several days. Kashmiris couldnot stop the Tartars to rape their women and virgin girls. Bulbul Shah decided to re-volutionize Kashmir by spreading Islam. He visited this Valley again in *1325 A.D.* His second visit was determined and confident visit. He had decided to inculcate the pure thoughts of Islam, and pure version of the holy Quran among the people of Kashmir. He had observed that there was the element of understanding among the people of Kashmir. The people were in search of simple, real and honest way of living, but the circumstances had spoiled them. During the second visit of Bulbul Shah the political situation of Kashmir was different. Simha Deva was nowhere traceable but Ranju Shah or Renchen Shah was ruling the Valley.

The history of Ranju's sovereignty of the country is interesting. After Simha Deva's escape to Kashtwar, his Commander-in-Chief Ram Chand was being supported by two strong men at that time, Mirza commonly known as Shahmir, from Swat and Ranju Shah the son of Lha Chengroub, King of western Tibet (Ladakh). Ram Chand could not properly rule Kashmir he proved below the expectation of Ranju Shah and people of Kashmir also hated him, therefore, Ranju Shah killed Ram Chand and married his daughter, Kuta Rani. This event clearly indicates that Ranju Shah was right to assassinate Ram Chand as Kuta Rani the daughter of Slain King, became wife of the hero of people of Kashmir. Rnju Shah became the King of Kashmir in *1324 A.D.* people expressed their happiness by dancing on streets. The women of Kashmir sang the songs in praise of Ranju Shah.

Shah Mir the important political figure of the time also expressed his support in favour of Ranju Shah (Rinchen), and got the post of Wazir in the Kingdom.

Ranju Shah (Rinchen) was man of knowledge and integrity. He had the flair for ideological and philosophical persuits. He was not totally satisfied with the particular social set up prevailing in Kashmir. He also desired to eradicate the immorality and corrupt practices from the social system. he was in search of a true religion which could imbibe the spirt of great determination in him and help him to bring ideological revolution.

He was persuaded by the preachers of different sects to adopt their religion, but there was something laking in their persuation or their sagacious brain could not accommodate their words, which resulted in to non acceptance of their religion by the great King. Yet he had not given up the hope. He continued to remain in quest of pure and real religion. Then comes the significent event which turned the history of Kashmir, when Ranju Shah saw for the first time Bulbul Shah, the great saint near Bulbul Lanker, when Bulbul Shah was offering prayers on the banks of Vitasta at present Nawa Kadal. The concept of truth of King was invoked. He was impressed with the way of offering prayers. He called Bulbul Shah in his darbar. In the darbar, the influencive and confident approach of the Saint captivated the heart of a King. The truth of the Quran penetrated deep into the heart of the King. He adopted the Islam during ending month of the year *1325 A.D.* and assumed the name of Sadar-ud-Din. After the historical conversion of Ranju Shah to islam his brother in law and Commander-in-Chief and several others also embrassed Islam. Bulbul Shah was give higher regards and esteem during the time of King Sadar-ud-Din It is the bright example in the history of the expansion of Islam when a single person could convince the ruler of a particular country within shortest period of time to embrace the Islam alongwith all important Ministers and Commanders and a large chunk of people. It was the mass conversion to Islam at Kashmir. Dr. Stein also appreciates in introduction to his English translation of Rajtarangni, Vol Ist page 130 that Islam made its way into Kashmir not by forcible conquest but by gradual conversation. Scholars also points out that introduction of Islam in Kashmir proved beneficial for Kashmiri people, who were in search of real religion. However, other communities who opted to maintain their traditional path continued to hold high official posts even during the period of early muslim rule.

The introduction of Islam in Kashmir was cultural revolution and people were relieved from the bad system, tyranny and corruption. The historians also agree that Islam also succeeded to build up the morals of the people of the country. The King alongwith his Ministers adopted the new way of administration in the lines of great Khalifa of Islam. Hazrat Umer Farooq. The service to people was the aim of Kingdom and not the luxury and treachery. King Sadar-ud-Din became very popular among the people for his simplicity, kind nature and administration. During his time the prosperity and affluency of people was at its peak. The 'ZAKAT' to poor was voluntary which led to equal distribution of wealth. The human approach as propounded in Quran was assett of every muslim. Even the Hindu muslim brotherhood came into existence in Kashmir at the time of King Sad-ud-Din ranzu-Shah. It was the period of mutual hatred and hostality through out the world. The religious wars were common feature. Muslims were on one side facing the enimosity of Jewes and on the other side the hostility of Christains, which were great powers of the world. On the contrary people of Kashmir showed a new way of mutual accomodation and amity. Some Hindu Brahmans who were rendered in to minority in Kashmir following mass conversation by intellectuals to Islam were not harrased by their muslim brothers. The King preached peace and shunned away the mutual hatred. It is since that period that the Valley has become the unique example of mutual brotherhood and communal harmony. Muslims have never killed their Hindu brothers with the ego of high brother concept or majority psyche.

During the time of King Sadru-ud-Din ranzu the first mosque in Kashmir was built at Bulbul lanker, on the bank of Vitasta near present Aali Kadal, Srinagar. After death of King Sadr-ud-Din, the Kingdom of Kashmir was also handled by Kuta Rani, wife of first muslim King of Kashmir. In 1341 Shah Mir, who was close confident of King Sadr-ud-Din during his kingdom, ascended the throne with the title of Shams-ud-Din. A large number of Kashmir people embrassed Islam during the period of Shams-ud-Din also. This continuing conversion to Islam was further encouraged by the arrival of other Syeds. The renowned Syed of the Time Syed Ali Hamdani (Shahi Hamdan) who arrived to Kashmir alongwith seven hundred Syeds in *774 A.H. (1372 A.D.)* during the reign of Sultan Shahab-ud-Din as the lives of these Syeds were not safe in their own country, so an official assylum was provided to them by the then ruler of Kashmir Sultan Shahab-ud-Din. Syeds took special intrest in establishing other religious centres at various places of the Valley, in order to spread the Islam.

While discussing the magnitude of change brought about by the advent of Syeds into the Valley, 'G.M. Sofi remarks in his book *"Islamic culture in Kashmir"* page 39.

"Deeply imbued with the Sufism of the age and country from which they migrated these Syeds and their followers seem to have stimulated the tendency to mysticism for which Budism and Vedanism had already paved the way"
Hamdan, Mir Mohammed arrived into Kashmir in 796 A. H. along with three hundred Syeds, from their native place Turkistan. Sultan Sikander gave full respect to Mir Mohammad, son of Shah Hamdan. One wise and close confident of Sultan Sikander, Siya Butt, who was also the Commander of Military forces, was Hindu brahman. Siya Butt was impressed with philosphy of Islam as revealed to him by Mir Mohammad and embrassed Islam alongwith whole of his family. During the King Sikander time, on the advice of Mir Mohammad, Sati was forbidden and totally banned in Kashmir, Kashmiri Hindus welcomed the decision as they would also hate this bad system prevailent in their custom. King Sikender was also respectable King of his time. The tendency of mysticism played a vital role in Kashmir. The sects like Rishies or Babas emerged with mystic approach and strengthened the presence of Islam in the Valley. The Saints and Rishis namely Sheikh Noor-u-Din, Sheikh Mukhdoomi, Baba Bam-u-Din, Baba, Pom Rishi, Syed Ahmed Kirmani, Syed Mohammad Hisar and Bebi Zia-ul-Din have achieved the highest esteem of the people of the Valley by their extreem piety and simplicity. Jahangir and Abul Fazal have apprciated these and Baba Sheikh Noor-u-Din is being considered the great national Saint of Kashmir. The propogation of Islam

in Kashmir continued and the work was taken up by Saints Faqirs, Kings and other learned personalities. King like Sultan Sikender Zain-ul-Abdin etc also contributed lot to the propogation of Islam in Kashmir.

The great King Sikender was true muslim and pious man during his rule *796 A.H (1393 A.D. -1417 A.D.)* he put on end to all practices which were contrary to the Shariat of Islam. He banned use of wine, sati, gambling prostitution and music. He introduced the Islamic courts where the disputes between muslim were being solved according to the Shariat Islam. The Islamic penal laws were also implemented during his regime. Some biased and hypocrate historians while writing the history of Kashmir have deliberately ignored to mention the kindness of King Sikander. Being muslim, he was himself the true relgious minded, but at the same time he was kind towards the followers of other religions. When some of the non muslim officials destroyed temples in the valley, in order to create the destrust against the pious King Sikander among Hindu subjects, the King immediately put an end to it. There were some treacherous elements in his Ministry who were responsible for various mischiefs. One of his ministers who was Hindu named as Rai Madri who poisoned his brother Haibat Khan for his conversion. King Sikender inspite of anger, prefered to pardon him. According to Lawrence Sikander was brave and cultured King "Sikander is being praised by the persian scholarss and other learned historian. Dr. Lodgers has written in his book entitled. "The square Silver Coins of the Sultan of Kashmir" that Sikander was an exceedingly generous man. Hearing of this learned men from Iraq and Khorsan and Mavara-un-Nahr flocked to his court in such mumbers that it became an example to the courts of those provision.

King Sikander ruled Kashmir for twenty five years. Before his death on 22nd of Muharram *820 A.H. (1417 A.D)* King Sikander announced his son Mir Khan as his successor with the title of Ali Shah.

King Ali Shah ruled the State for a short period and proceeded to Mecca on a pilgrimage. He entrusted his kingdom to his brother Shah Khan. On his arrival, he found that his throne has been permanently taken over by Shah Khan subsequently named as Zain-ul-Abdin. This approach of deceit, towards his pious brother is considered to be the great blunder of a noble king like zain-ul-Abidin.

With the accession to the throne in *1420 A.D.* by King Zain-ul-Abdin, Kashmir history passed into a new phase. Zain-ul-Abdin has a privilage of remaining in the court of Timur, the famous King for seven years. He acquired profound knowledge in various arts and crafts at Samarqand, where he remained for long time. The King after accession to the throne introduced these valuable arts and crafts which include, papier machie wood work, metal work, handicrafts etc. to the people of Kashmir. Mirza Haider Duglat writes in his "Tarikh-i-Rashidi."

"In Kashmir one meets with all those arts and crafts which are in most cities un common, such as stone polishing stone cutting bottle making, willow cutting, gold beating etc. In the whole of Maver-ul-Nahr except smarqand and Kash- Bhukhare these are no where to be met with, while in Kashmir they are even abundent. This is all due to Sultan Zain-ul-Ablin."

Zain-ul-Abdin also constructed important buildings and town ships e.g. Zaina Koot Zaina pura, Zaina Marg and Zina Geer. The King also patronized the scholars gave a significent boost to literature during his time. Agriculture received great attention at the hands of the Sultan. Stein says, "The long and peaceful reign of Sultan Zain-ul-Abdin was productive of important irrigation works. In order to increase the pro- ductivity of land the Sultan undertook the construction of various cannals in hand." Morecraft in his travels writes," the annual produce of the rice in Zain-ul-Abdin's time was sev- enty seven lakhs of Khanwars" Zain-ul-Abdin inhirited the piousness and hummility from his great father King Sikander. The influence of his father and the knowledge acquired from the court of King Timur for seven to eight years, played vital role in making Zain-ul-Abdin as the able administrator. Zain-ul-Abdin of Kashmir and King Akbar of India had resem- blence in their way of administration. However their were some basic difference between the two. King Zain-ul-Abdin like his father was religious mineded while as Akbar deviated from his religion. Akbar was cruel cunning and ruthless. Akbar does not deserve the esteem for this reason also that he deceived people of Kashmir and deprived them from their own sovereigenty. Zain-ul-Abdin's late stage was full of tension and troubles among his own family. His sons disobeyed him and challanged his Kingship as he did with his elder brother.

Zain-ul-Abdin died in *879 A.H. (1474 A.D)* and was burried opposite to the tomb of his father, King Sultan Sikander. Zain-ul-Abdin's second favourite son Haji ascended the throne with the title of Haider Shah. He proved inefficient and unsuccessful. He died of introxication only after his death Hasan Khan the Commander of forces ascended the throne with the title of Hasan Shah. During his time anarchy prevailed in the country. After his death his minor son then a child of seven years was nominated as King 829 A.H. Fateh Khan the son of Zain-ul-Abdin captured throne in *895 A.H. (1489 A.D.)* by force. he ascended the throne under the title of Fath Khan. After a temporary sway lasting two years and eleven months, Fateh Khan was defeated by Mohammad Shah, who was earlier declared King when he was seven years old child. This time Mir Shams-ud-Din Iraqi preached the doctraines of Shei Seat of Islam among Chak tribes. When Mohammad Shah tried to impose the restrictions on Mir Shams-ud-Din Iraqi, the Chak tribe retialiated by offering support to Fateh Khan. They helped Fateh Shah in regaining the throne of the country. On re-ascending the throne fateh Shah rewarded Shams Chak, the prominent personality of Chak dynasity, by appointing him his minister, Musa Reina, another prominent figure of Shia Sect was given sig-nificent position. After that once again throne was taken by Mohammad Shah, his son Shams-ud-Din II became the King, guided by his powerful minister Kaji Chak Shams-ud-Din was succeeded by his brother Ismaiel who was son in law of Kaji Chak He imposed Shite doctrines in the country. Ismaiel Shah passed away after a brief reign of eighteen months Ismail was succeeded by his son. Ibrahim II during his reign Mughal King Humayun sent Mirza Haider Doughlat, the auther of Tarikh-i-Rashidi, to invade Kashmir. He had an early victory against the Army led by Kaji Chak, Mirza Haider elevated Nazuk, the son of Fateh Shah to the throne and ruled the country. During Mirza Haider's rule, Tibet Pakhi, Rajouri and Kashtwar became subject to his kingdom. Mirza haider was killed in *1551 A.D.* Doulat Shah assured all the authority and dethroned Nazuk Shah in *1551 A.D.* Ismail Shah II the great son of Mohammad Shah raised to kingship. Doulet Chak used harsh ways to impose the shiat doctrines. Their is only slight ideological difference between Sunni law and Shiite law, but the persons like Daulet Chak created a gulf between two factions by using wrong methods of administration. However Daulet Chak was killed by one noble minister of Shah Sect. Gazi Chak. He deposed Ismail Shah and placed his nephew, Habib Shah, on throne in *945 A.H. In 961 A.D. (1553 A.D)* Gazi Chak usurped Kingship and imprisened Sultan Habib Shah. ol atrosities against any community ol his country. He recaptured Tibet, Askerdu Gilgit, Kashtwar, Pakhli and Wanghli during his regime. He was proud of being shia and adopted the real principles of Islam, while ruling the country. He defeated every enemy who tried to disturb his Kingship. After successful rule of ten years, he handedover the Kingship to his brother Husain Chak in *A.H. (1563 A.D).* This King proved more noble and soft. He used to give charity to the poor personaly from the treasure of his country. He died at Zaina poora in *1572 A.D.* After his death, his brother Ali Shah took over the reign of country in *984 (1576 A.D)* Sultan Ali Shah died while playing polo in the plain of the Idgah.His son Yousuf Shah Chak became the King of the country. During his time, Akber sent Timur Beg to Yousuf Shah, Yousuf Shah in order to have good relations with King Akbar, sent his own son Yaquib Khan with presents to Akber';s court at Fatehpur Sikri, but he failed to receive pleasure of Akber. Akber called Yousuf Shah in his court, while as Yousuf Shah's admirers dissuaded him from going to Akber's court. The angry King Akber who has never received the respect from right thinking people, ordered Raja Bhagwan Das, to invade Kashmir. The history is witness of the cunning and treacherous methods used by Akber and his army Commander Raja Bhagwan Dass, when Yousuf Shah was invited by Raja

Baghwan Dass for compromising terms in his camp and their he was arrested. At that time, Akber's imperial forces were about to loose battle. Yousuf Shah was taken to Akber's court. He remained a prisoner for two years. During his absence his son Yaquab Shah was made the King of the Country. Yaqub Shah is responsible for the downfall of Kashmir. It was his inefficiency and misrule that Kashmir lost its independenc. During his time, Sunnis were subjected to ruthless atrosities. The Saints like Sheikh Yaquab Sarfi and Baba Daud Khaki, petitioned for help to Mughal Government. Under the Commandership of Mirza Qazi, the Moghul King sent his army to invade Kashmir. This time it was easy success for foreign forces. Mirza Qazi easily defeated Yaqub Shah in *995 A.H. (1586 A.D)* and entered Srinagar. The separate identity of Kashmir was lost and since then the history of Kashmir is full of miseries and atrocities committed by foreign rulers till it got independence along with other States of India. Before independence of the country, this brave and martial race of Kashmiri people were subjected to the humilation, disgrace and were rendered to the folk of coward and supressed people. The Muguls Afgans, Sikhs, and Dogra's are responsbile for the rutheless supression of this great race.

"KASHMIR UNDER FOREIGN POWERS"

The Mughals ruled Kashmir for a long period. However, Kashmiris never mently accepted their subjection to Mughals. Some rebelians from Chak dynasity and others tried to recapture the throne, but failed in their attempts. The history of Kashmir records the remarkable visit of ruthless king Akbar to Kashmir in 1588 A.D. He visited places like Pampur, Bijbihara, Anantnag and Srinagar. During this time, various places of charm and gardens were erected, as the royol resorts for kings and nobles. The people of Kashmir were forced by Mughal army to work for constructing these gardens. During Jahangir's time, Kashmir received much importance as the king was lover of natural beauty. The king found Kashmir as the ideal place of his imagination. He came alongwith his beloved wife Queen Noor Jahan to Kashmir in 1619 A.D. Jahangir in his own recorded memoir described the picturesque valley in a praise worthy words. He called the valley as the Heaven on earth. He also wrote about the innocence of the people . On the advice of his beloved wife Noor Jahan, he build various Summer houses at Manasbal, Achabal, Verinagh etc. The contribution of the Shalimar garden is also the gift of Jahangir to people of Kashmir. He also build the garden at Verinagh, which was used as art gallery. During his time, Kashtwar was reconqured and brought within the territorial map of Kashmir. During Shah Jahan's time their was further expansion after successful conquest of Tibet. The prosperity of Kashmir was at its heights during Shah Jahans time.

Great King Aurangzaib visited Kashmir only once in 1075 Hijri (1664 AD). His attention towards Kashmir was less because of his engagement in other parts of Hindustan. Aurangzaib always advised his governors appointed to Kashmir to rule with justice and humanity. He emphasized to implement the rule of justice as per the Holy doctrines of QURAN. Due to the fall of Mughal Empire, the anarchy prevailed in Kashmir. Nadir Shah became the forceful King of Afganistan. His successful invasion to Hindustan had its own political influence on Kashmir politics.

In 1747 AD, the nobles of Kashmir invited Ahamad Shah Abdali to annex Kashmir with Afganistan. In 1752 AD when Ahmed Shah Abdali was at Lahore ready to invade India, he was again requested by two Kashmiri nobles Mir Haqim and Khawaja Zahir Idiwari to invade Kashmir. This time Ahmed Shah Abdali accepted the request and despatched a considerable force under the commandership of Abdullah Khan Eshak Aqasi to invade Kashmir. Abdullah Khan Eshak Aqasi made a successful invasion and defeated the force of Mughal Governor. Kashmir was again enslaved by Afgan power. The downfall of Mughal force to India witnessed rise of Afgan power at Kashmir. The Afgan commander, Abdullah Khan Eshak Aqasi ruled Kashmir and raised all tension in extreem operation. He left kashmir after six months appointing Azam Khan as Governor of Kashmir, and Raja Sukh Jiwan Mal his administrator. Raja Sukh Jiwan tried to be clever person by declaring independence and serving all his relations with Kabul. The Governor of Kashmir appointed by Afgan rulers, Azam Khan was defeated by him on a battle at Baramulla. However, this proved his bigest mistake and he was immediately in 1752 AD overpowered by force of Ahmad Shah Abdali and taken to prison where he later on died. The Governorship of Kashmir under Afgan rule came to Nur-ud-Din Khan, Buland Khan, Faqirullah and Khuram Khan upto 1770 AD. At that time Amir Khan was the Chief Commander of Khuram Khan. He dethroned him and became himself the Governor of the valley. During the same year Ahmed Shah Abdali died and it encouraged Amir Khan to declare his independence. Their was no resistence against Amir Khan's declaration and he ruled the State for six years. It was in 1776 when Ahmed Shah Abdali's son Timur Khan sent his force headed by Haji Kasimdad Khan to punish Amir Khan. Haji Kasimdad Khan executed the orders of Timur Khan and arrested Amir Khan.

The king of Kabull was happy over his success and appointed him the Governor of Kashmir. He ruled the valley till 1983. After his death, his son Azad Khan assumed the Governorship. Azad Khan also declared himself independent king which forced Timur Shah to send heavy forces under the commander-ship of Said-ud-Dowlah to punish Azad Khan. In 1785, Azad Khan was killed and Saif-ud-Din Dowlah was appointed Governor for nine months. After him Mir Dad Khan sent from Kabul as the Governor of Kashmir. Mir Dad Khan died in 1788 AD. After his death Juma Khan Alkozai followed by Hazart Khan were appointed Governors respectively. During latters time Timur Shah died and he tried to take the advantage of his death by declaring himself as the independent king, however, he failed in continuing his independence as he was deserted by his own nobles. In 1794 AD Rahamt ullah Khan tookover as Governor of the valley. He was followed by Kifayat Khan, Arsalan Khan and Abdullah Khan Alkozi. The Governorship of Abdullah Khan, who tookover in 1775, continued for eleven years. He claimed his independence in the latter years of his rule, as the Kabul was under turmoil. He suddenly died in 1803 AD when his army was engaged in resisting Sher Mohammad Khan. The death of Abdullah Khan paved the clean way for the victory of Sher Mohammed Khan who had come from Kabul. He appointed his son Ata Mohammad Khan as the Governor in 1806 AD. He ruled Kashmir smoothly for four years and suddenly in 1810 he declared his independence from Kabul rule. In 1813, one Fateh Mohammad Khan invaded Kashmir with the assistance of powers of Ranjit Singh. In a battle, Ata Mohammad Khan was defeated and Fateh Khan ruled the State for three months only and appointed his brother Sardar Azim Khan as the Governor of Kashmir. Azim Khan was a very brave man. During his rule, Ranjit Singh himself led the huge number of Sikh army equipped with thousands of horses and modern ammunition. He attacked Kashmir from two sides however Azim Khan defeated the Sikh Army. Maharaja Ranjit Singh had to fled with disgrace and humiliation. His own royal horse was seized by the army of Azim Khan. Azim Khan's victory was appreciated by people of valley, however, Azim Khan held the Hindus perticulary Brahamans responsible for inviting Ranjit Singh toinvade Kashmir. Azim Khan ruled Kashmir till 1819 AD and left for Kabul after handing over Governorship to his brother Jabbar Khan. One pandit Birbal Dar, who was once given special status by Azim Khan, settled this opportune time to invite Ranjit Singh to invade Kashmir. This time Ranjit Singh conquered Kashmir and laid the foundation of Sikh rule in Kashmir.

Maharaja Ranjit Singh had emerged very powerful after signing the Lahore treaty under which East India company agreed to make Sutlej the Southern Boundary of his kingdom on April 25, 1809, this treaty gave golden opportunity to Ranjit Singh to expand his kingdom towards the North and North-West. It was the blessing of this historical Accord between East India Company and Maharaja Ranjit Singh, that he occupied Kashmir in 1819, after adopting diplomatic approach. Earlier the Maharaja was defeated two times by the militant soldiers of Kashmir. The annexation of Kashmir strengthened the political might of Maharaja Ranjit Singh and the bounderies of his kingdom touched China and Tibet.

Maharaja Ranjit Singh appointed Diwan Nath Ram as his Ist Governor to rule Kashmir. He also adopted the policy of Mughals and Afgans to rule the picturesque valley through Governors. The victorious army of Maharaja Ranjit Singh spread in all parts of the valley. All the mosques including Jamia Masjid was closed, attempts were made to blow up the sacred shrine of Khanqah Mullah, but heavenly miracle saved it. This incident also threatned the army led by Phullah Singh and he was hesitant to touch other sacred places. It is said that Phulla Singh died miserably and he was repeating the words of sorrow on his death bed, for touching the sacred place of Khanqah.

During Ranjit Singh's period eight governors were appointed in Kashmir from 1819 to 1839 but all the Governors exept Ist Governor proved cowards, inefficient, cruel, and ruthless. One of the Governors of Maharaja Ranjit Singh during the period of 1820-23 was Hari Singh. He inherited the after effects of famine resulting in agricultural and economic stagnation breakdown of law and order. During his period the trade and industry remained paralized and their was lack of understanding between the Punjabi administration and the Kashmiri masses due to language. He issued new currency known as Hari Singh Rupia.

The appointment of Colonal Mohan Singh as the Governor of Kashmir was a good decision on the part of Ranjit Singh regarding his policy towards Kashmir. Earlier Kashmiris were suppressed and harrased by the cruel governor. Colonal Mohan Singh's significant contribution was to get the asstts of Alfzal. The record was stupendous mannual designed as Dastur-ul-Amal. It also prescribed the rate of taxes to be paid by the business man, traders, rich persons and others to the Government. The corruption declined during his period. He also checked the malpractices of the official Tehvildars who received from the village headman clean and sifted Shali as their prequisities, apart from the Government share. This share was being sold to public by those Tehvildars after mixing it with water dust and sand. The other significent feature of the Mohan Singh's rule was the establishment of Dahrmarth department. This department was, exclusively used for grant in cash and kind to the temples and gurdawaras. Maharaja Ranjit Singh also sent one lakh rupee as his contribution to Darmarth department. During his period the cow slaughtering was prohibited and the Sati system was rivived. This bad system was earlier banned by great king Sikandar. The main flaw in the revenue system prevailent in the state during sikh rule, was not assesment of revenue on the spot and lack of allowances being granted to state for the welfare of people. The deplorable condition of Kashmir worsened during sikh rule because all the revenue collected from people was being taken to Lahore and nothing was being spend for the welfare measures. As a result of all this the revenue dwindled as compared to one crore rupee being collected from people during Mughul rule, annually. The revenue during Maharaja Ranjit singh's rule was ten lakhs annually. Maharaja Ranjit Singh was so hard in collection of revenue, that he never realized about devastating condition of the people. Even during famine, he made no commission to the people. When the Maharaja was requested by one Suraj Bahari, the revenue officer to remit the revenue considering the devastating famine, he totally refused to oblige. He ordered Suraj Behari to make good the loss or face the wrath of Maharaja. This resulted in starvation of people and bankrupsy of revenue officers. Maharaja Ranjit Singh was always suspicious about his Governors. He never wanted to give them independent discreationery powers to rule the valley. He always kept the authority with himself and changed his Governors from time to time. He was suspicious even about his ablest Governor Colonal Mohan Singh also. This policy of the Maharaja Ranjit Singh proved detrimental towards people.

"DOGRA RULE"

The rise of British Government had established its roots in the maximum parts of India in order to diminsh the sikh power the British Government started wooing Dogras who had a fresh and disciplined force of Dogras under the command of Maharaja Gulab Singh. He helped British Govt. on several occassions. In order to strengthen these relations Maharaja Gulab Singh was informed by Sir Henry Lawrence on behalf of British Governor General that British Government shall grant him the hilly district, toghether with the valley of Kashmir after having separated them from the Govt. of the Punjab and he will be given the independent recognition. In consequence to this understanding between British Government and Maharaja Gulab Singh a treaty was signed at Amritsar on 16th March 1846 between Maharaja Gulab Singh. According to clause I of the treaty the British Government.

"Transfers and makes over for ever independent possession to Maharaja Gulab Singh and the male heirs of his family all the plains, hills and mountains of the country with its depdendcies situated to the eastward of the River Indus and westward of the River Ravi; In consideration of the transfer the Maharaja had to pay to the British Government the sum seventy five lakhs of Rupees Nanukshahee."

Thus Kashmir came under the rule of Maharaja Gulab Singh, when Maharaja Gulab Singh sent his forces under the command of Wazir Lakhpat, they were resisted by the Sikh troops of the Governor. Sheikh Imam-ud-Din. A battle was fought near the foot hills of Takhti-i-Sulaiman in which Wazir Lakhpat was killed and his forces escaped to take shelter in Hari Parbat hills. With diplomatic interference of British Government, Gulab Singh was able to take over the control of the valley. The situation of the valley at the time of Gulab Singh's arrival to the valley can be very well assessed by the following remarks of Royall G Taylor who visited Srinagar in 1846.

"The town presents a very miserable appearance.The houses made of wood and tumbling in every direction. The street dirty for want of drainage. None of the bazars looked well filled and propserous and alltogether my ride made me unhappy."

Maharaja Gulab Singh reorganised the revenue and police administration of the valley into four Wazarats or districts. Experienced and trusted officials were placed in charge of important departments like the audit and Accounts the commissariat of police."

Maharaja Gulab Singh continued the ruthless system of beggar (bonded labour with out wages) in the Valley. The poor and innocent people of Kashmir were being taken for beggar and their condition was worse. Maharaja Gulab Singh who had paid heavy consideration to British Government for the valley initiated the process of getting more revenue from the people. Heavy taxes were imposed on the people. Even the British Government also released the increase in the miserable condition of people of valley during Maharaja's period.

On the 9th of June, 1847 Col. Hewry Montgomery Lawrence and George Taylor wrote a letter to Gulab Singh complaining of

i. Distress condition of Kashmiris on account of high prices of shali and high handedness of the officials of the darbar.
ii. Occurence of four cases of Sati in the State.
iii. Despatch of force by the Maharaja to Gilget and
iv. Dharmarth realisation made by the Durbar from the Kashmiris.

Maharaja Gulab Singh continued to rule with ruthlessness till 1856. In February 1856, he properly installed Rambir Singh as the ruler of the State. Maharaja Gulab Singh died in August, 1857. Sardar Pannikar who had written the biography of Gulab Singh writtes about him.

"Where his interest required, he did not hesitate to resort to tricks and stratigies which would in ordinary life be considered dishonourable."

Gulab Singh's greed for money has earned him low reputaton. One historean Drew writes that" any one could get Gulab Singh's eyes with the customary offering of a rupee as nazar. Even in a crowd, one could catch his eye by holding up a rupee and cryig out Maharaja arz hai, and he would pounce like a dog on the money having approprlate it, would patiently hear the petition."

Maharaja probibited the killing of cows in the State and laid the foundation of a religious trust called Dharmarth. He built numerous temples in Jammu and Srinagar and was also the founder of a new town, Purmandal near Jammu. Maharaja Ranbir Singh who was born in 1829 AD remained in close touch with his father Maharaja Gulab Singh in the decision making. The new Maharaja Rambir Singh enabled his policy of political exploitation of innocent people of Kashmir. He was more dependent on his advisers while administrating the State. The terror was let loose by his representatives in the name of durbar against people of the valley. The prosperious industries collapsed and the downfall in the economy of the State added the miseries of people. The example of the collapse of shawl industry was reported by P.M.K. Bhamzi in his book "History of Kashmir" committed by Durbar against weavers. At that time 27,000 weavers were working on 11,000 looms. The head of the shawl department Pandit Raja kak Dhar was supposed to recover and pay to the State twelve lakhs of rupee. He imposed heavy taxes on weavers, in consequence they were unable to even feed their family inspite of working 24 hours. The poor weavers were also subjected to theruthless beating under the orders of Pandit Raja Kak Dhar. This intolerable condition of the weavers forced them to unite and they arranged protest near the residence of Governor where they desired to submit the petition for the redress of their greviances. Raja Kak Dhar, misrepesented this more and convinced the Governor that the processionists would attack his house and kill him. This cunning approach of Raja Kak Dhar evoked the anger of Governor against protesters and he ordered soldiers to beat them till death. The Maharaja's soldiers started beating the weavers and some weavers were thrown in to the river. In this single incident Thirty (30) weavvers were killed

This example is clear proof that the regime of Maharaja Rambir Singh was ruthless and blind towards genuine problems.

The bad economic policy of Maharaja Rambir Singh also resulted into the great femine of 1878-79. The femine took an enumerable toll of human life and it has been calculated that three-fifths of the total population of the valley perished. Maharaja declared the officer of purchasing the grain from outside Punjab as it would effect his revenue. He was silent wittness of the horrible situation when people of the Valley were dying of hunger. The historian Lawerence writes------:

"There was hardly a village were I did not see deserted houses and abandoned fields the owners of which had perished in the great famine of 1878."

The British Government was shoked on the mismanagement of the Maharaja. They sent their own observers to the valley to prepare the report. It was reported by these observers that Maharaja drowned hungry people of the valley by boat-loads in the Wular lake during the famine so as to be saved of the expense of feeding them. The British Government took exception to this inhuman approach of Maharaja.

Immediately after the famine. Maharaja himself became victem of miserable disease as a result of sextual infection. On the 14th of September, 1885, he breathed his last at Jammu. After his death his eldest son, Maharaja Pratab Singh took over the thrown of the State. Maharaja Pratap Singh was born in Riasi in 1850 and he was 35 years old when he became the Maharaja of the State. The British Government also appointed its Ist President Sir Olivir Jon in the State, to keep watch on the administration of Maharaja Partab Singh, so that he was stopped to repeat the inhuman treatment as was done by his father. Plowdown the second British Resident in his report to viceroy in 1888 writes about the personality of the Maharaja Partab Singh that the Maharaja was inefficient and lacked intelligence, and that he would thwart all attempts to improve the administration. The idea of the British Government was to take over the country of Kashmir within its fold. The diplomatic activities were initiated to annex Kashmir with the British India. Accordingly the Ist order was issued by British Government in March 1889, to relieve Maharaja Partab Singh of the effective rulership of the State and the Government of Kashmir was placed subject to the control of the Resident, in the hands of the council of Regency consisting of Raja Amar Singh, Raja Ram Singh, an experienced Europian Officer, Pandit Suraj Koul and Pandit Bhag Ram. The president and Members of the council, which was constituted on 18th April, 1889 held independent charge but over all control was that of the Resident of British Government as the unhappy condition of the people of Kashmir and the mismanagement of Maharaja Partab Singh . He remained as the figure head of the State. In the same year the British Government established Gilget Agency at Gilget and the defacto administration of Gilget frontier passed into the hands of the British Officers.

The State council which was established in 1889 continued to function upto 1905. Lord Curzon abolished in 1905 the State council and its powers of administration were conferred on the Maharaja Pertab Singh. The Maharaja was then assisted by Chief Minister, and three other minister namely. Revenue, Home and Judicial. However the advice of the Resident of British Government was neccessarily to be followed as per the consititution.

During the first world war the Maharaja placed all the resources of this State at the disposal of the British Imperial Government. With the increase in freedom movement in India, the British Government started concentrating its mind in the territories actualy occupied by them. They abandoned the idea of ruling the valley of Kashmir directly. This gave chance to Maharaja Pratab Singh to enhance his powers in the State. Keeping an oppertune time in mind, he applied to the viceroy on 18th September, 1920, to restore him all the powers which had been snatched away from him in 1889 and partially restored in 1905. In March, 1921 Lord Chiemsford restored full powers to him in a Darbar held at Jammu. The Maharaja died in September 1925. He was succeeded by his elder brother Raja Amar Singh's son, Maharaja Hari Singh. Hari Singh was born in 1895 and his father died in 1909, when he was only 13 years old. British Indian Government took a keen interest in the education and upbringing of the Prince. In 1915, Maharaja Partab Singh appointed him as the Commander-in-Chief of the State force. When he took over as the Maharaja of the State, dispreportionate expenditure of the State funds was made on the occasion of his Rajtilak ceremony, celeberated in Jammu in March 1926. The people were dying of the hunger and Maharaja Hari Singh was enjoying luxurious feast along with thousands of people; as a mark of his taking over. Maharaja Hari Singh was man of luxury and show, with princely tastes. He spoiled the public money for his own luxury. His contact with the people was limited. He spent most of his time outside the State, for cheap pleasures of life.

Sir Albion Baneri who was Foreign and political Minister of the State for two years, resigned from the post as he was disgusted at the approach of Maharaja Hari Singh towards people. In his resignation letter he had written----;

"Jammu and Kashmir State is labouring under many disadvantages with a large Mohammaden population absolutely illitrates, labouring under poverty and very low economic conditions of living in the villages and practically cowered like dumb driven cattle. There is no touch between the Government and the people, no suitable opportunity for repressing grievences and the administrative machinery itself require overhauling from top to bottom to bring it up to the modern conditions of efficiency. It has at present little or no sympathy with the people's wants and grievence."

In all parts of British India, their was freedom to press but Maharaja Hari Singh was against it. The publication of any newspaper in the State was banned. However the Indian journalists launched fierce propaganda against the Maharaja of Kashmir. The leaflets and other printed posters were distributed in thousands among the people of India depicting the miserable fate of Muslims in the valley. The voice against Maharaja role started echoing in the nooks and corners of the valley. The significant event of the period was emergence of All Kashmir Muslim Conference.

STRUGGLE FOR INDEPENDENCE

The people of Kashmir were fed up with the repressive rule of Maharaja and his lieutenents. The people's gatherings demonstrations, meetings, speeches and debates were organised by freedom lovers to express the resentment against economic crises and injustice. The first political party in the name of Majlis Muslim Numayandagan was formed comprising of prominent muslim personalities of Kashmir. Shrines and mosques of Kashmir provided the activists and members of Majlis Muslim Numayandagan, the stage to express their view point. It helped to start mass movement through out the vally. The historical meeting of the Majlis was held on 25th June 1931 at Khanqah (Shrine of Shah Hamdan) near Fatehkadal. The large number of people gathered which according to various historical sources is estimated to fifty thousand. The large number of people increased the excitement of the leaders and prompted them to deliver hot speaches. One of the dynamic activists of the Majlis Muslim Numayandgan Sheikh Mohammad Abdullah was an unknown teacher. He was given chance to speak on the occassion. No body could imagine this will change the history of Kashmir and build the personality of Sheikh Mohammad Abdullah as a popular leader of the people of Kashmir.

In his first speech Sheikh Mohammad Abdullah roared like a lion; "we have been the victims of long and continued suppression, wailing and moaning is all prevailing beyond the tolerance. We have decided to end this all and to deal firmily with Maharaja regime."

The hot hitting speech of Sheikh Mohammad Abdullah and his musical songs attracted people and he came in to prominence. The Khankah gathering added with emotional speaches had its deep effect on the political developments of

Kashmir. Kashmiris who were earlier cheated by their own leaders since times imemorial, again started reposing trust on the ten members of Majlis Muslim Numayandgan.

The Government took strong exception to the hard hitting speech of Sheikh Mohammad Abdullah and turned down his representation for cancellation of his transfer from Srinagar to Muzafarabad. This prompted Sheikh Mohammad Abdullah to resign from his service. The then Maharaj's Education Minister Nawab Khushm Jung was sympathetical towards the representation of Sheikh Mohammad Abdullah pleading the cancellation of his transfer to far flung areas on the humanitarion and domestic grounds. It is recorded that he had over ruled the remarks of the then. Director of Education who was adament for his transfer on the grounds that all teachers should work in far-flung area's for the cause of rural Education. The contention of Nawab Khushm Junj was that the simple favour to the teacher who requests for the cancellation of transfer, could turn him as the supporter of Masharaja's regime, but the Maharaja rejected the opinion of Nawab Khushm Jung. Maharaja directed for strict compliance of transfer rules with out succumbing to any pressure. It is said that Maharaja made the transfer issue of Sheikh Mohammad Abdullah as prestige point and exhibited his shallowness by cancelling the request of Sheikh Mohammad Abdullah. Maharaja also issued orders for the arrest of Abdul Qadeer, the member of Majlis Muslim Numayandgan. Maharaja appointed a special judge to be a special Majistrate to deal either the case relating to Abdul Qadeer. The date for hearing the case was fixed on 13th July, 1931. Sheikh Mohammad Abdullah appealed to people to assembly before central Jail complex. A large gathering of people assembled before central Jail on 13th July and they demanded for open trial of Abdul Qadeer. The angry mob provocated by the hard hittingspeeches of leaders of Majilis Numayandgan broke open the gates of the central Jail. It became difficult for the authorities to control the mob. The blood thirsty orders for indiscriminate firing on innocent people were issued by the Dogra authorities. Police opened fire to disperse unarmed innocent Kashmiri mob. As a result around fifty persons died on spot and their dead bodies were seized by the police. The dispersed people reassembled at jamia mosque. They were able to collect only eighteen dead bodies. Their were large number of wounded persons injured by bullets. One seriously wounded person in presence of large gathering caught hold of Sheikh Mohammad Abdullah and said.

"Remember we have done our duty and sacrificed our lives. Now it is for you to carry it through. I hope you will not cheat us, we are innocent lot, we make you the guardian of the blood of martyers, never sell us because our blood is precious."

Sheikh Mohammad Abdullah promised him to act upon his advise. After hearing the promise the young man died. The man was unknown and a real martyar who entrusted his blood and soul to Kashmir and made Sheikh Mohammad Abdullah as the custodian of the martyers blood. This event indicates the heighst status of Sheikh Mohammad Abdullah at that time. He was the only leader who was trusted by the people.

At Jamia Masjid gathering Sheikh Mohammad Abdullah again delivered hard hitting speech. He wept bitterly on the death of large number of people. He warned Dogra Shahi to face the consequences of the bloodshed. Their were conflicting reports about the number of dead persons. Sheikh Mohammad Abdullah demanded that all the dead bodies be handed over to the people. On the night Sheikh Mohammad Abdullah was arrested for the first time and was kept in a Hari Parbath fort near Srinagar. He was released after 21 days, but the period was enough to built him as the most popular leader of the people of Kashmir. Immediately after his release Mr. wakeiel, the then Prime Minister of J&K was changed and Mr. Hari Kishen Koul was appointed by the Maharaja as the new Prime Minister of Jammu and Kashmir.

Mr. Hari Krishan Koul continued the process of harrassing the people of the valley under the orders of Maharaja. Sheikh Mohammad Abdullah was arrested several times.

Sheikh Mohammad Abdullah was praised by the great Indian leader Pt. Jawahar Lal Nehru by various compliments. Pt. Jawahar Lal Nehru and Sardar Pateel, who were the leader of the Indian masses, considered Sheikh Mohammad Abdullah as one of the future leaders. They believed him as the most dedicated and devoted politicians and started process of grooming him. The other prominent leader of Majlis Numayandgan Maulvi Mohammad Yousuf Shah, was not liked by Indian leaders.

Sheikh Mohammad Abdullah succeeded in creating political unrest in the valley and situation was brought to such a stage that Maharaja had to appoint Meddleton commission to enquire and investigate the cause of unrest among the muslim masses of Jammu and Kashmir. Meddleton commission in its report remarked that every where there was darkness, disappointment, frustation and injustice. The Meddletion commission was followed by another commission headed by B.J. Glancy appointed by political Affairs Department of Government of India. Mr. G.A., Ashayee Ghulam Abass Chowdary Ram Sharma and P.N. Bazaz, were associated with the commission. The commission recommended for a certain degree of freedom of press and plat or representation of muslims in the civil service and creation of constitutional Assembly. Maharaja gave very little heed towards recommendations.

Maharaja was dejected with the inefficient handling of the situation by the Prime Minister Hari Kishen Koul, therefore he was removed from his office and col. karoon was appointed as the new Prime Minister. The confusion in the administrative circle gave opportunity to the leaders of the time to organise one political party in the name of muslim conference in 1932. The first session of Muslim Conference was held on 14th, and 16th of October 1932. Muslim Conference with its leaders like Sheikh Mohammad Abdullah, Ghulam Nabi Gilkar, Chowdhry Ghulam Abbas, Ghulam Mohammad Bakshi, Maulana Sayed Masoodi, succeeded in mobilizing people to join the party with the goal to achieve total independence. At that time, Maulvi Yousuf Shah who was also mustering significant political sway, adopted a seperate line of action. He was personaly opposed to the existence of Sheikh Mohammad Abdullah in a political spectrum of the Valley. Inspite of the opposition from religious Maulvies, muslim conference intensified its political activities.

The Muslims conference was spreading its roots through out the valley .The people also showed their dedication, enthusiasm and real loyality towards the party, but unfortunatly the personal dispute between Sheikh Mohammad Abdullah and maulvi Yousuf Shah came in to the light, on Alfazal newspaper. Maulvi Yousuf Shah considered the contents published in Alfazal newspaper as full of Ahamedia approach, while as Sheikh Mohd. Abdullah rejected the theory of Maulvi Yousuf Shah, Publicily. Sheikh Mohammad Abdullah also opposed the concept of religious based political party. Maulvi Yousuf Shah accused Sheikh Mohammad Abdullah as the most ungrateful person who was introduted to people by him which he considered as the biggist mistake of his life. He accused Sheikh Mohammad Abdullah for receiving money from Ahmedia organisation and Indian Congress. Sheikh Mohammad Abdullah denied the charges and revealed that Maulvi Yusuf Shah was agent of Maharaja.

In the meantime another newspaper "Hamdard was published and Sheikh Mohammad Abdullah used the columns of Hamdard to propagate the concept of National party.

He said "we are actively engaged in developing our movement on nationalistic lines. This will definetely take some time but we can in no way tolerate the communal label attached to us". This decision of Sheikh Mohammad Abdullah was appreciated by Indian Congress leaders.

In 1938 the 6th session of Muslims conference was held in Jammu from 27th of March to 29th of March. The session was presided over by Sheikh Mohammad Abdullah where he gave concept of National party rather than religious based party.

In the next annual session of the Muslim conference held in June 1939 presided over by Mr. Ghulam Mohammad sadiq at Shah-e-Mosque the resulation for changing the name of Muslim Conference was submitted. While presenting the resolution Mualana Syed Masoodi said.

"Mulsim conference organization its workers and leadership know from the experience of past, that Hindus, Muslims and Sikhs are equally suffering extreem poverty exploitation and oppression. We were not fighting for abolition of deep rooted sufferings of muslim community alone but our movement was in national spirit. It has been realised that in the present State of changing condition, we should rise above petty communal fears and change conference, so as to seek it developed."

The first session of the National conference was held on 30th of September 1939 at Anantnag presided by Sheikh Mohammad Abdullah.

Sheikh Mohammad Abdullah in his presidential address said.

"It gives me pleasure to see myself among you at this critical juncture of our history. Today I see myself amidst of my life, longing and longing which was the sole aim of my life, a longing which was dearer to me than other things. Today I am seeing my dreem accomplished."

Sheikh Mohammad Abdullah hoped that Maharaja will realize the people's power and restore the responsible Government headed by one popular leader. The Indian Congress leaders also mounted on Maharaja to restore power to the popular representative of the people.

Sheikh Mohammad Abdullah continued his programmnes and policies under the banner of National Conference and established good relations with Indian leaders like Pandit Jawahir Lal Nehru, Sardar Pateel and others.

In 1944 annual session of National Conference presented the programme of Naya Kashmir, according to which every one will enjoy equality of right, irrespective of nationality, religion, race, in all spheres of National life economic, political, culture and social. The concept of Naya Kashmir envisaged freedom of procession and demonstrations.

New Kashmir aims at organising Agriculture on modern and rational bases and side by side to cure agrarian problems, and to raise the living standard of the peasants. To break age old fuedial estates and Jagirs. The basic principles of the reforms under the Naya Kashmir were;

1. Abolition of landlordism.
2. Land to tillers.
3. Co-operative association.

4. Feeding the State first.
5. peoples control over forests.
6. Right to demand work by workers.
7. Right to higher standard of living.
8. Right of Association.
9. Right of equal wages for equal work.
10. Employment of labour through trade unions.
11. Development of means of communication and transport.
12. Active and progressive policy of education.
13. Establishment of an institution of Art and culture in order to encourage cultural activities.
14. Regularization of system of social insurance by a National insurance Council.
15. Provision for old age pension and pension to dependants.

The concept of Naya Kashmir (new Kashmir) was very attractive and succeeded to get all round peoples approval. The Indian leaders like Gandhi Ji. Pt. Jawahir Lal Nehru, Maulana Azad and others came forward to support the Naya Kashmir propounded by National Conference.

The Quit India movement was in progress in all parts of India. The situation through out world was grim while second world war was in progress. Great Britain was retreating every where. It was not in a position to control its subject countries. In 1944. Mr. Cripps came to India, in order to solve the Indian problem and chalk out the ways for freedom of India. However, due to two parallel opinions presented by two largest political parties of India the Cripps mission failed to make any proper recommendation. In 1945, also Lord Wavel's Simla Conference failed to present any specific recornendations to solve the difference between two parties.

In Kashmir National Conference had established its position as one of the largest popular parties representing the wishes of the people. The party in order to get patronage from National level leaders decided to invite them in its 2nd Annual Session at Sopore town. Sheikh Mohammad Abdullah went personally to Delhi and extended invitations to Pt. Jawahir Lal Nehru, Maulana Azad and Khan Gaffar Khan.

"The visit of these leaders, however, created some problems. Mr. D.G. tendulkar writes in his book on Abdul Gaffar

Khan entitled "Faith in a Battle".

"In August at the 2nd Annual Session of National Confernence at Kashmir there were demonstrations against the proceedings of the National Confernece in which Abdul Gaffar Khan and Nehru participated."

Sheikh Mohammad Abdullah in his autobiography "Atish Chinar" clarifies that the resentment among people was created by mischievous elements and the agents of Maharaja.

Maulana Azad in his book "India Wins Freedom" writes that their visit to Kashmir was after prior understanding and for the purpose of rest in the tourist resorts of the beautiful valley, as Nahru was lover of the scenic beauty perticulary that of Kashmir.

"Today the National demand of the people of Kashmir is not merely, the establishement of responsible Government but their right to absolute freedom from autocratic rule".

The cabinet Mission rejected memorandum submitted by National Conference on 16th May 1946 as it was not convinced with the arguments forwarded by the party. The Cabinet Mission remarked that the memorandum has been submitted in order to grab the power. Sheikh Abdullah was annoyed with the decision of cabinet Mission, he started, "Quit Kashmir Agitation". Maharaja Government arrested leaders of National Conference on 21st of May 1946. Sheikh Mohammad Abdullah was tried as a prisoner in Badami bagh Court. Indian national Congress in order to express its Sympathy and concern, despatched. Asaf Ali and pandit Jawahir lal Nahru to Kashmir for the legal defence of the leaders. However, their entry to the valley was banned and both of them were detained at Uri Bunglow, from where they returned back.

At National level thenegotiationsbetween British leaders and Indian leaderswere in progress. The Muslim League headed by Ali Mohammad Jinah was determined to establish one independent muslim country. The Viceroy of India Lord Wavall resigned from his post while admitting his failure and Lord Mountbatten succeeded him. He was sworn in as Viceroy on 24th march 1947. On 3rd June 1947. Lord Mountbatten declard a plan for partition of India in two dominions.

India was finally divided into two parts India and Pakistan. This was the very sensitive period for destiny of Kashmir. The Indian independence Act authorized the States with a right to accede to any of the two dominions.

The Maharaja of J&K entered into a stand still agreement with Pakistan. The Prime Minister of J&K State Ram Chand Kak fled away and Mehir Chand Mahajan assumed the charge of Prime Minister of Kashmir. On the request of Indian Prime Minister, Pandit Jawahir Lal Nehru, Sheik Mohammad Abdullah was released from the prison on 29th of September, 1947.

While describing the events of the partition period Sheikh Mohammad Abdullah writes in his Auto-biography "Atish-Chinar" that he was shocked to see the Green flags of Pakistan fluttering on the General post office of Srinagar and Central telegraph (page-401). He further writes (page 406) that when Bakshi Ghulam Mohammad visited Pakistan and had met Nawab Mamdoot, Mumtaz Daulatana and others he was asked to sign the instrument of accession of Kashmir with Pakistan. Later on when G.M. Sadiq visited Pakistan, the official invitation was extended to Sheikh Mohammad Abdullah through G.M. Sadiq for visiting Pakistan. The purpose was to annex Kashmir with Pakistan but Sheikh Mohammad was not inclined to meet Mohammad Ali Jenah at that Crucial time (page 406).

The opponents of Sheikh Mohammad Abdullah present very conflicting reports regarding role of Sheikh Mohammad Abdullah at the time of partition. According to Mehar Chand Mahajan, Sheikh Mohammad Abdullah was working for personal power. Maulvi Mohd. Yusuf Shah, Chowdhry Abbas, Sham Lal Saraf, Bakshi Ghulam Mohammad and other prominent leaders described the role of Sheikh Mohammad Abdullah in a very adverse way and some accused him that he wished to become the "Sultan of Kashmir". However Sheikh Mohammad Abdullah in his "Atish-Chinar" page 405 accused communal press for floating this propaganda. He denied the charges that he ever wished to become "Sultan-i-Kashmir."

Sheikh Mohammad Abdullah very clearly writes in "Atish

Chinar" page 396 that when he visited Delhi he was received at Airport by Pt. Jawahir Lal Nehru himself. He was impressed with his attitude and was dejected with Pakistani, leaders. It indicates that Sheikh Mohammad Abdullah had all hate for Pakistan and he only wanted to annex Kashmir with India. Some politicians believe that Bakshi Ghulam Mohd was not fully supporting Sheikh Mohammad Abdullah in his dream to join India, but historical records prove contrary. Bakshi Ghulam Mohammad later on became staunch Indian.

The Valley in the meantime witnessed on 22nd October sudden invasion from tribles of Pakistan. The tribles were ignorant and uneducated. They were not able to understand the psyche of the people of Kashmir. The tribles marched on the territory of Kashmir with out any resistance.

An Amrican Lady Journalist Margreat Brook White who was accompanying Pakistani tribles writes in his book "Half way to freedom" that the Dogra Army exhibeted higest degree of cowardness before tribles. Approximatly two thousand Dogra Army officers and Jawans remained in hiding and gave free hand to the tribles.

According to Sheikh Mohammad Abdullah "Atish Chinar" page 409 Pakistani tribles were about to conquer Kashmir on 26th October 1947, Maharaja escaped along with his family and the royal treasure. Sheikh Abdullah (page 412) in his book condemns Maheraja for escaping from Kashmir and arranging slaughtering of muslims at Udhampur. He clearly mentions that Mahararni Tara Devi was responsible for killing of muslims at Udhampur. However Sheikh Abdullah fulfiled his promise made to Pt. Jawahir Lal Nehru to protect Kashmiri Pandit brothers at Kashmir. Sheikh Mohammad Abdullah advised the volunteers of peace brigade to protect Kashmiri Pandits against invading tribesmen.

Sheikh Mohammad Abdullah sent late Saif-ud-Din Kichloo to Delhi for getting Indian Army to Kashmir, but Governor General Lord MauntBeton refused to oblige, as Mahraja had not signed any instrument of accession with India. Gandhi Ji was also opposed to Kashmir's accession with India, according to Sheikh Mohd Abdullah (page 416), but he was repeatedly requested by Sheikh Mohd Abdullah to change his mind. It was on these repeated requests that Govt. of India sent V.P. Menon along with the typed document of accession of Kashmir with India, V.P. Menon reached Jammu on 26th October 1947 and got the signitures of Maharaja Hari Singh. On the same day Sheikh Mohammad met Pandit Jawahir Lal Nehru and Sarder Pateel at Delhi. He was special guest at the residence of Pandit Jawahir Lal Nehru. According to him (page 418, Atish chinar) he authenticated instrument of accession before the Prime Minister of India at Delhi. Mehar Chand Mahajan also signed the document of accession at that time. The Governor General Lord Mountebeton also approved the instrument of accession subject to the approval by the people (page 418, Atish chinar).

On 27th October 1947 at 9 A.M. first batch of Indian Army landed at Srinagar. Pandit Jawahir Lal Nehru vide his letter dated 27th October 1947 congratulated Sheikh Mohammad Abdullah for succeeding in his mission of getting Indian Army (page 419, Atish chinar).

According to Sheikh Mohammad Abdullah (A.C Page 421) it was the question of only few hours. He reveals that a few hours delay of Indian Air Force plans Carrying Indian Army, could have changed the course of the history of the Valley. The Pakistani tribles were about to take the possession of the Air Port and they had planes to prosecute Sheikh Mohammad Abdullah. According to some prominent persons of the time the intentions of Pakistano soldiers and other tribesmen towards Sheikh Mohammad Abdullah were not good. Sheikh Mohammad Abdullah reveals in his book (page 406) that Pakistan Government had made its mind to arrest him before the invasion of tribesmen. The intention of Paksiatn to prosecute Sheikh Mohammad Abdullah and hang him or kill him in a miserable way like Maqbool Sherwari, could not materialize after the landing of Indian Army at Srinagar Air Port. Sheikh Mohammad Abdullah was accompanying the troops and he was the happiest man at the successful landing. He along with Leiutenent General Kulwant Singh of Indian Army directly went to the camp office of Sheikh Mohammad Abdullah at hotel Rehana near Polo Ground, at that time. Sheikh MOhammad Abdullah showered Kulwant

Singh with kisses and embraces at the camp office. Immediately after that Indian Army Jawans started killing the Pakistani tribles in lanes and by lanes, all around Srinagar, Budgam, Baramullah etc. Sheikh Mohammad Abdullah accused in his book (page 422) that Tigers Regiment killed some workers of National conference also, but the matter was hushed up, so that it should not project Indian Army in a bad way before people of Kashmir.

The Pakistani Army General Major Akbar Khan was commanding Pakistani tribles and Leuitenent General Kulwant Singh was heading Indian Army. Indian Army was eqipped with more sophisticated weapons, bomber jets and Baktar Band vehicles. The tribesmen were defeated miserably at Shal Teng, Patan and Baramulla. While leaving Baramullah tribesmen killed Maqbool Sheerwani. They accused him for misleading their way and causing the delay in capturing Srinagar before the arrival of Indian Army. The tribesmen were pushed back from Uri sector.

In the meantime under the directions of the Prime Minister of India, Pandit Jawahir Lal Nehru, Sheikh Mohammad Abdullah was appointed as the head of the Emergency Administration, in the Valley on 29th of October 1947, Hari Singh continued to be the Maharaja of the State stationed at Jammu and Mehar Chand Mahajan functioned as the Prime Minister of J&K State. The position remained same up to April 1948.

Lord Mountbeton, who was continuing as the Governor General of Independent India, after partition succeeded in avoiding a fullfledged war between India and Pakistan on Kashmir issue. Pakistan was determined that Indian Army should quit Kashmir with immediate effect, Mr. Ali Mohammad Jenah was more perticular about it. Lord Mountebeton in order to solve the problem permanently handed over the Kashmir issue to United Nations in 1948. The Indian side was represented by Gopala Swamy Aiyenger at U. N.O. and Pakistani side was represented by Chowdhry Sir Zafar Ullah Khan. Sheikh Mohammad Abdullah was included as the member of the Indian delegation to U.N.O Council at New York in January 1948. Sheikh Mohammad Abdullah writes in his book (A.C. page 473) that when he was asked to speak by Zafar Ullah Khan at U.N.O he was not ready for the same. Sheikh Mohammad Abdullah admites that Zafer ullah Khan desired to humilate him at U.N.O. before other members. He was also physicaly upset, as it was his first visit abroad. Sheikh Mohammad Abdullah further writes that he was projected at U.N.O as the puppet of Pandit Jawahir Lal Nehru, but he never felt shy of declaring himself as the close friend of Pt. Jawahar Lal. He declared in his speech at U.N.O. that he had a blood relation with Pt. Jawahir Lal Nehru and he was proud of being his friend (page 474 A.C).

The most respectable and dignified personality of India Mahatma Gandhi was shot dead on 30th January 1948, by one fundamantilist hindu R.S.S. worker. The death of Gandhi Ji was also a shock to the people of Kashmir. Sheikh Mohammad Abdullah returned back to India after hearing the news about Mahtama Gandhi's death.

Pandit Jawahir Lal Nehru was very happy with Sheikh Mohammad Abdullah for his Pro-Indian and Pro-Nehru speech delivered by him at U.N.O. On his instance Sheikh Mohammad Abdullah was declared as the Prime Minister of Kashmir on 5th March 1948 and Dr. Karan Singh assumed the status of Sad-ri-Riyast. In his first radio speach Sheikh Mohammad Abdullah expressed his full confidence on the instrument of accession with India.

The first Cabinet was declared which included towering personalities like Bakshi Ghulam Mohammad, Mirza Mohad Afzal Beg, Ghulam Mohd Sadiq, Sardar Budh Singh, Pandit Shyam Lal Saraf, Pandit Girdhari Lal Dogra, Pir Mohd Khan and Col. Baldev Singh. Bakshi Ghulam Mohammad was appointed as the Deputy Prime Minister

AFTER INDEPENDECE

The first Cabinet headed by the Prime Minister Sheikh Mohammad Abdullah and Deputy Prime Minister, Baskshi Ghulam Mohammad, started its working immediately after its formation. The important decisions of the Cabient were abolition of landlordism, establishment of Kashmir University, established of National Maliasha Army, and land to tillers. Sheikh Mohammad Abdullah at earlier stage was all praise for his Deputy Prime Minister Bakshi Ghulam Mohammad who was also popular among people. However their developed feelings of distrust between the two leaders from one pretex or the other, while administering the State. Sheikh Mohammad Abdullah writes in his book (Atish chinar page 507) that once the Prime Minister of India, pandit Jawahir Lal Nehru wrote a letter in 1948 to him and endorsed a copy to the Deputy Prime Minister Bakhshi Ghulam Mohammad. Sheikh Mohammad Abdullah was annoyed with this endorsement and protested to Pt. Nehru on this issue, which was according to Pt. Nehru and Bakshi Ghulam Mohd a minor issue. Sheikh Mohammad Abdullah further writes that once Ghulam Mohd Sadiq, the then Cabinet Minister, informed him about the intention of Bakshi Ghulam Mohd to arrest him. Sheikh Mohd Abdullah hurriedly convened the Cabinet meeting and asked Mr. G.M. Bakshi to explain the matter, but according to Sheikh Mohd Abdullah Mr. G.M. Sadiq could not repeat his words in the Cabinet meeting, which caused embrassement to Sheikh Mohammad Abdullah. However the differences were solved immediatly.

The J&K State Cabinet passed a resulation to convene the elections of constituent Assembly and Dr. Karan Singh, the Sadr-i-Riyast issued a notification on 4th April 1951 for the elections. The U.N.O protested against these elections and alleged that the elections are against the U.N.O. resulations.

However Sheikh Mohammad Abdullah never accepted Kashmir as a dispute. He was confident and determined on this commitment of accession with India, therefore he requested Pt. Jawahir Lal Nehru to ignore the remarks of U.N.O. The elections were declared and Sheikh Mohammad Abdullah and his party won all the 75 seats with out any formal elections as all the opposition parties including Praja parished of Jammu with drew their nominations. Sheikh Moahammad Abdullah writes (page 536) that praja parishad accused the ruling party for creating the atmosphere of terror. He suspects that their were possibilty of the irregularties at Jammu, where Bakshi Ghulam Mohd. was the incharge of the elections. In absence of the boycote from the opposition, National conference was able to win 100% seats unopposed.

The first session of the constituent Assembly was held on 31st of October 1951. G.M. Sadiq was elected as the president of the constituent Assembly. In the first session of constituent Assembly Sheikh Mohammad Abdullah, the Prime Minister of Jammu and Kashmir, advised the Assembly to endorse the instruement of accession with India. On his suggestion also. Dr. Karan Singh was formaly declared the Sadar-i-Riyasat of the State (Atish Chinar-page 538).

The role of Sheikh Mohammad Abdullah during that crucial time is laudable. Their were some vested interests who were poisoning Sheikh Mohammad Abdullah, with anti-Indian feelings and brain washing him. They were not in favour of the endorsenment of the instrument of accession with India, by the constituent Assembly, but Sheikh Mohammad Abdullah's Pro-Indian statement and authentication of the Instrument of accession by him in the constituent assembly, was the last nail in the anti-Indian sect. Their is no dispute in this fact that it was Sheikh Abdullah alone who changed the course of the history. Sheikh Mohammad Abdullah was at that time in a commanding position. He was in a position to declare Kashmir as an Independent State at the Ist session of the constituent Assembly by asking the Indian Army to leave the territory of Kashmir, but he was never obsessed with this dream. He was the champion of the National cause and he was trying to get the endorsement of the accession of Kashmir with India, by constituent Assembly. He had no intention to ask for pelbisite or refrendum. Even he went to the extent that the subjective condition incorporated by the Governor General of India Lord Mountbeton on 27th October 1947, regarding approval of the instrument by the people of Kashmir, was fulfilled by his endorsement.

The only dream of Sheikh Mohammad Abdullah was to see strong India and he played his role in an appreciating manner. The love for India, was in the blood of Sheikh Mohd. Abdullah. He introduced himself in U.N.O. as the humble soldier of India and follower of Pt. Jawahir Lal Nehru. It was like changing the course of history when Kashmir was annexed with India, and Sheikh Mohd. Abdullah exhibited his greatness by materializing his dream. It is injustice with him when his name is not mentioned among the great freedom fighters of India. The author has personaly witnessed the death and last rites of Sheikh Mohd. Abdullah. I believe that last solace to his soul might be the event when Indian National flag was kept on his dead body, by the Chief of the Indian Army. The Indian Army which was invited by him to the valley remembered him till last. The propaganda of the opponents of Sheikh Mohammad Abdullah, who accused him as anti-Nationalist proved meaningless after this event. It will not be exageration to claim that Sheikh Mohd. Abdullah was born with Indian sentiments, Indian thoughts, Indian love and Indian blood. Some vested intrests tried to project him in other way, but that is injustice with him. His love with the Indian soil was so strong that eleven years imprisenment suffered by him under the orders of the Indian leaders could not change him.

Some intellectuals and historians while describing the personality of Sheikh Mohammad Abdullah feel shy of writing the period between 1953 till 1975, because Afzal Beg the close lieutènent of Sheikh Mohammad Abdullah claimed it as political wilderness. I believe that it was not wilderness but a period of search and sacrifice. It was a period to keep masses also in hand and work for the national cause. Their was apprehension that countinuity of Sheikh Mohd. Abdullah as the Prime Minister from 1953, on wards could have created any gulf between him and the public. He was the symbol of

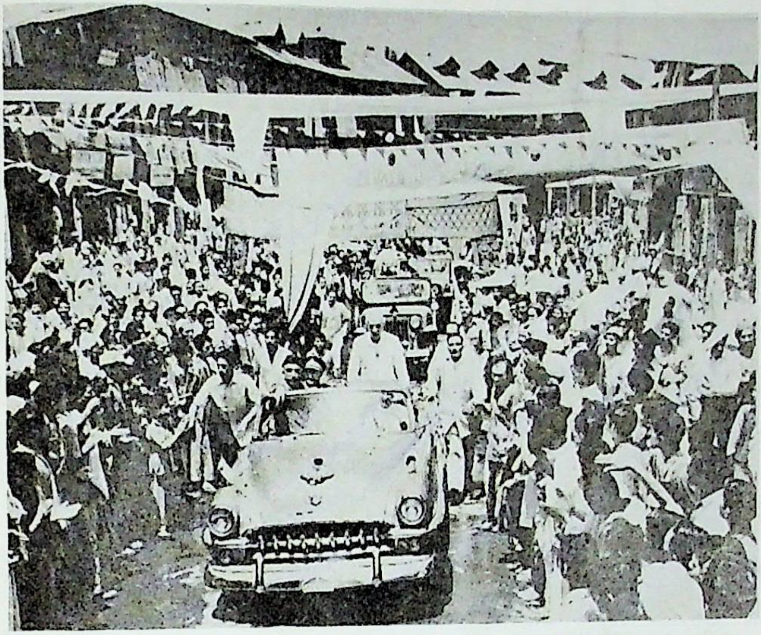
National cause and people's differences with him could effect the interests of the country. Sheikh Mohd. Abdullah's remaining out of power and suffering Jails and prisons actualy helped in building up his personality and making him more popular. Nobody else got a chnace to snatch his leadership. His sacrifice was a national sacrifice and his popularity was the popularity of India. During twenty two years he kept his people with him and again joined mainstream along with his people. This is the great sacrifice for the nation and he should be remembered for ever.

The leadership of Sheikh Mohd. Abdullah in 1951, was also on its peak. When he came out after attending the Ist session of the constituent Assembly October 1951, he announced the decisions of the Assembly before enthusiastic public. They believed him and responded his announcement with cheers and slogans indicating full trust on him.

The difference between Sheikh Mohd. Abdullah and his Deputy Prime Minister were increasing. Sheikh Mohd. Abdullah blames Bakshi Ghulam Mohd. for supporting the cause ofIndependence of Kashmir. He writes in his book (Atish-chinar page 550) that Bakshi Ghulam Mohd. was pleading the cause of Independence under Dixon plan, but Sheikh Mohd. Abdullah always pleaded the cause of India. The differences between Sheikh Mohd Abdullah and Pt. Jawahir Lal Nehru had already emerged on the question of the endorsement of letter to the Deputy Prime Minister of Kashmir, Bakshi Ghulam Mohd. Sheikh Mohd. Abdullah never wanted to see Bakshi Ghulam Mohd to mislead the Indian leaders with his false profile. He was feeling apprehensive about his anti-national intentions and his support for Dixon plan. Sheikh Mohd. Abdullah brought the matter in the notice of Pt. Jawahir Lal Nehru and tried to seek his consent for removing Bakshi Ghulam Mohd and Shyam Lal Saraf from the Cabinet on corruption charges but according to Sheikh Mohd. Abdullah Pt. Nehru avoided the matter by advising him to wait till later comes back after attending common wealth conference (page 537 Atish chinar). Sheikh Mohd. Abdullah further writes in the same page that he was annoyed to see that Pt. Jawahar Lal Nehru was showing more favour towards Bakshi

Ghulam Mohd. The clouds of suspision which were earlier settled through Delhi Agreement again started appearing over the State and Central Relations. When Sheikh Mohd. Abdullah objected the presence of central intelligence team at Srinagar, Sardar Pateel the then Home Minister of India was irked with these objections. Sheikh Mohd. Abdullah pleaded that the incharge of intelligence team col. Hassan Walia, was submitting wrong and false reports to the centre against Sheikh Mohd. Abdullah. The matter was discussed with Pt. Jawahir Lal Nehru, and Sardar Pateel but later turned sentimental. He lost temper and said in the meeting that that the better step for India was to leave Kashmir. He said that annexation of Kashmir with India was nothing but a gambling. Sheikh Mohd. Abdullah being Pro-Indian and a true nationalist requested Pt. Jawahar Lal Nehru to ignore the request of Sardar Pateel. According to Sheikh Mohd. Abdullah (page 513 A.C) he told to Sardar Pateel that he was no one to take unilateral decision to leave Kashmir, only people of India can decide the case. This is the clear example that Sheikh Mohd. Abdullah was more determined to keep Kashmir with India, than other Indian leaders.

The differences between Pt. Jawahir Lal Nehru and Sheikh Mohd. Abdullah took a dramatic turn, on 16th May 1953 when former visited Kashmir. He asked Sheikh Mohd. Abdullah to convene the emergency session of the constituent Assembly and get the approval of the Assembly for the istrument of the accession. In its first session Sheikh Mohd. Abdullah had himself pleaded this case in his inaugral address, but the approval from the Assembly was delayed by the supporters of Dixon plan. When Pt. Jawahir Lal desired its approval Bakshi Ghulam Mohd. supported the idea. Sheikh Mohd Abdullah was very annoyed with Bakshi Ghulam Mohd. He even tried for his removal from the Cabinet, therefore he was not mentaly ready to act up on the advise of Pt. Jawahir Lal Nehru. Unfortunatly Pt. Jawahir Lal Nehru doubted the national spirit of Sheikh Mohd. Abdullah on this issue. He left Kashmir in an angry mood. Sheikh Mohd Abdullah realized his mistake, therefore he immediatly constituted working group of eight Cabinet ministers to work for



In this picture the two Prime Ministers viz the then Prime Minister of India Pandit Jawhir Lal Nehru, and the then Prime Minister of Jammu and Kashmir State, Bakshi Ghulam Mohammad, are passing through well decorated streets of Srinagar City.

THE WINNING

It was during the intervening night of 8th and 9th August 1953, that the then Prime Minister of J&K Sheikh Mohammad Abdullah was gheroed by Indian Army under the command of the then S.P. Mehra, when he was staying in the DAK Bangloo of Gulmarg, shown in the picture.

the same. He informed the working group about Pt. Jawahir Lal Nehru's advise.

The most alarming event of the period was the arrest of Shyam Prashed Mukerji, of West Bengal and the prominent leader of Jan Sangh on 8th May 1953 at Lakhan Pore on the charges of violating the permit rules of the State. While he was in the police custody of the State, he died of heart attack on 23 June 1953. The Jan Sangh party and praja Parished started an agitation against the State Government through out. The Prime Minister Pt. Jawahir Lal Nehru expressed his displeasure on the mishandling of State administration regarding Shyam Prashad Mukerji's case. Sheikh Mohd. Abdullah was annoyed with the changing attitude of Pt. Jawahir Lal Nehru. He expressed his anger against Central Govt. in the public and declared that instrument of accession with India was not final.

Bakshi Ghulam Mohd opposed the idea of deviating from the instrument of accession with India. Sheikh Mohd Abdullah started openly speaking against Indian leaders for betraying the trust of people of Kashmir.

Sheikh Mohd Abdullah publicly accused Central Government with the allegation of superessing the rights of people of Kashmir. In his public speech he questioned the legality of the accession of Kashmir with India and decleared it as the unsolved dispute. Sheikh Mohd Abdullah declared, "Kashmir dispute will be settled in accordance with the wishes and aspirations of the people. The decision of people will be binding and final. No amount of pressure will have any influence upon our decisions."

Pandit Jawahir Lal Nehru has written in one of his books that;

"Sheikh Mohammad Abdullah's attitude became more bitter and he seemed to be bent on spoiling everything in Kashmir indeed in the course of a conversation with a friend he (the Sheikh) said that he would set fire to the State. I do not know what he meant by that, but it indicated the State of his mind, which was almost functioning as if it were unbalanced. So we came to live under constant apprehension of an impending disaster.

Mr. B.N. Malik writes in his book that:

"On 31st July 1953, I along with D.W. Mehra, met the

Prime Minister of India at New Delhi for two hours. Pt. Ji told us that the Kashmir crises can be solved only by removing Sheikh Mohammad Abdullah and appointing Bakshi Ghulam Mohammad as the Prime Minister of Kashmir. He futher said that there were chances of disturbances as Sheikh Mohammad Abdullah was very popular. He asked Mehra to remain ready to take the charge of the police chief of the State."

According to Sheikh Mohammad Abdullah *(page 592 Astish Chinar)* that Dr. Karan Singh, the Sadar-i-Riyasat had also received that green signal for his removal, through a confidential letter from Pt. Jawahar Lal Nehru on 27th July 1953.

On 8th August 1953, Sheikh Mohammad Abdullah along with his family and private secretary R.C. Raina, Director Information Janki Nath Zutshi and Director visitors Bureau Shyam Lal Wath, went to Gulmarg for a rest. However according to Bakshi Ghulam Mohammad he had gone to meet a Pakistani delegation. During the intervening night of 8th August & 9th August, his house was encircled by the Jawans of Indian Army headed by the then S.P., L.D. Thakur. He was handed over with the dismissal letter from Sada-ri-Riyasat Dr. Karan Singh along with the arrest warrant. The no-confidence memorandum signed by Bakshi Ghulam Mohammad, Pandit Shyam Lal Saraf, and Pandit Girdhari Lal Dogra was also given to him. On the same night Bakshi Ghulam Mohammad was sworn as the new Prime Minister of J&K State.

The new Prime Minister of Kashmir Bakshi Ghulam Mohammad while commenting on the event, in his first Radio broadcast on 9th of August 1953 said;

"The compelling necsessity of averting a National disaster has compelled me and my colleagues to accept in a spirit of humanity and duty the responsibility of Government. It has been a very painfull decision for us to part from our erst while colleagues with whom we fought shoulder to shoulder for the freedom of the country. In times of historical crisis when fate of millions is at stake, personal relations and dedication have to be subordinated to the permanent interest of the country."

Sheikh Mohammad Abdullah was detained contineously for eight years. He was accused of having conspired with U.S.A and Pakistan to carve out an independent Kashmir. He spend maximum period of his detention in Government Guest houses, which were named as the special jails. He was released on 8th January, 1958. Immediately after his release he attended numerious public functions, where he advocated for plebisite and peoples freedom. He accused Government of India for betraying people of Kashmir and declared Pt. Jawahir Lal Nehru as a person with ambigious approach and duel policy who according to Lion of Kashmir, cheated him. These speeches of Sheikh Mohammad Abdullah were only the emotional outburst against unconstitutional removal from the power, otherwise he was more loyal to India than any other leader.

Sheikh Mohammad Abdullah was rearrested on 29th of April 1958 again sent to Kud Jail under preventive detention Act. The Inspector General of police J&K Mr. D.N. Mehra in a complaint alleged;

"Pakistan through its officers and agencies, established contacts with certain persons in the State to collect Military and other secrets, to carry on pro-Pakistan propaganda to spread disorder in the State. These contacts were subsisting on 9th August, 1953 when Sheikh Mohammad Abdullah was arrested and detained on which the accused decided to bring about the overthrow of the Government of the State. To achieve this end the accused between 9th of August, 1953 and 29th of April, 1958 conspired to overthrow by means of criminal force and show of criminal force, the Government of State. The aim of this conspiracy was to overthrow the Government of the State and to facilitate the wrong ful annexation of the territory of the State with Pakistan." However, while studying the mentality of the leader like Sheikh Mohammad Abdullah, these allegations obviously seem baseless and false. He was real Indian.

The alarming historic event after Sheikh Abdullah's arrest occured in 1963, when holy relic was taken away from the Shrine of Hazratbal. Their was all round condemnation aganist the misplacement of the holy relic. Hindus, Muslims and Sikhs came out on the streets to protest against the cowerdly Act.

The Prime Minister Bakshi Ghulam Mohammad had already resigned and Shamus-ud-Din had taken over as the Prime Minister of Kashmir. The political uncertainity in the State was on its peak. This time also Pt. Jawahir Lal Nehru looked forward towards Sheikh Mohammad Abdullah as the only person who could curb that agitation.

Their are several theories about the misplacement of the holy relic and its sudden appearence back in the mosque. The involvement of some known political leaders of that time was not ruled out. However the Government of India thought it better to remain silent over the matter till now.

Sheikh Mohammad Abdullah was released on 8th of April, 1964, all the cases against him were withdrawn in order to create better atmosphere in the valley. Sheikh Mohammad Abdullah was summoned to New Delhi. He met the Prime Minister Pt. Jawahir Lal Nehru and other Indian leaders and asured them about his loyality to India. He was asked to give the public statement on the isue. The Indian leaders appriciated the changed view of Sheikh Moh'd Abdullah. In the Press Conference at Delhi Sheikh Mohammad Abdullah very boldly declared that he was a true Indian. The Prime Minister of India Pt. Jawahir Lal Nehru was happy on the loyal approach ofSheikh Moh'd Abdullah. Pt. Nehru advised Sheikh Moh'd Abdullah to visit Pakistan and talk to the President Ayub Khan, on behalf of India for creating better relations between India and Pakistan. Sheikh Moh'd Abdullah along with other leaders of Plebisite Front, were allowed to visit Pakistan. General Ayub Khan issued orders for extra ordinary reeception of Sheikh Mohammad Abdullah and his friends, as he was considered as the representative of the people of Kashmir. The honour bestowed on him was honour to the people of Kashmir, according to General Ayub Khan. But Sheikh Mohammad Abdullah was not convinced with Ayub Khan, as he accused him as dangerous displomate and agent of America.

The negotiations between Kashmiri leaders and the leaders of Pakistan were in progress at Pakistan. In the meantime the PrimeMinister of India Pt. Jawahir Lal Nehru died. Sheikh Mohammad Abdullah rushed back to New Delhi.

In Jammu and Kashmir, Mr. G.M. Sadiq had taken the charge of the Head of the State. He was once the close associate of Sheikh Mohammad Abdullah, but later on disassociated himself from the company of Sheikh Mohammad Abdullah. He was the shrewed politician and very confident man of the Central Government. He rejected the theory of keeping Sheikh Mohd Abdullah behind prison under the directions of Central Government. He also recommened certain changes in the constitutions of India with regard to Article 370. He also recommended application of Article 356 and 357 of the Constitution of India to the State of J&K and also declared that Article 370 shall be eroded very soon. The people of Kashmir opposed these attempts. The post of the Prime Ministr of J&K State was reduced to the level of the Chief Miister like other States.

Sheikh Mohammad Abdullah also protested the application of Article 356 and 357 to J&K State. He gave a Kashmir Bandh Call, on 15th January, 1965 which received tremendous response in Kashmir valley. In fabruary, 1965 Sheikh Mohammad Abdullah left for travel abroad. He visited Egypt and United Kingdom. He gave Press Conference at London, where he opposed any change in artical 370 by the Govt.of India. Sheikh Mohannad Abdullah also visited Algeria, where Premier of China Mr. Chu-En-lie came to Algeria purposely to meet Sheikh Mohammad Abdullah. This meeting recevied hostile response in the Russian Block.particulary at India. Their was no doubt that China was enemy country to India it had already imposed war against India in 1962. Sheikh Mohammad Abdullah's meeting with the Premier of China was not only criticised by the Indian leaders but also the Indian Press.

The Government of India revoked Passport of Sheikh Mohammad Abdullah when Sheikh Moh'd. Abdullah returned back to Srinagar on 8th of May, 1951. He was arrested along with his close lieutenent Mirza Afzal Beg and was kept for three years in the prison.

In the meantime so many developments occured at national and inter national level. The worst situation was 1965 war between India and Pakistan. The war was more fierce around boarders of J&K State. The war was very disastrous and caused havoc to both the countries. Lal Bahadur Shastri the man of peace accepted to attend Tashkand Summit for discussion with Pakistan. The instrument of peace termed as Taskand Accord was signed between the two countries as a result of which war stopped with immediate effect. Lal Bahadur Shastri died immediately after signing the agreement at Tashkand. The then Foreign Minister of Pakistan who was accompanying Ayub Khan was opposed to the end of war till Kashmir was taken back from India. He prefered to resign at Tashkand.

Mrs. Indra Gandhi the intelligent daughter of Pt. Jawahir Lal Nehru took over as the Prime Minister of India. She had very soft approach towards Kashmir. She issued orders for the release of Sheikh Mohd. Abdullah in 1968.

She proved very good and strong Administrator and led India towards all round progress. On the other hand the military dictators of Pakistan ruled the country with utmost inefficiency and irresponsibility. General Yahya Khan was the worst lot, a womanizer and a drunkard. He led his country towards turmoil and uncertianity. Their was unrest in West Pakistan. Mujib-ul-Rehman led a revolution against Military dynasty in West Pakistan. The situation worsened day by day and resulted in to a war between India and Pakistan. India was in a commanding position in this war, while as the position of Pakistan was very weak and worse. Yayah Khan was enjoying women flesh, while his country was retreating in all war fronts. It is reported that when Pakistan Army surrendered before the Indian Forces at Bangladesh Yayah Khan was enjoying sex with Malika Taranum of Pakistan, Noor Jahan. Bangladesh was born and Mujib-ul-Rehman took over as the head of the newly born country. India provided all the help in the creation of Bangladesh.

Pakistan was defeated miserably. Thousands of Pakistani soldiers were imprisened in India. The unilateral cease fire was declared by Mrs. Indira Gandhi, the Iron lady of India.

The creation of Bangladesh was jolt to those who divided India in 1947, on the basis of two nation theory. The majority of the people revolted against dictatorship and prefered to establish their own Independent State named as Bangladesh.

Pakistan was a defeated country with disappointed and demoralized people. Yahya Khan resigned and Zulfakar Ali Bhuttu took over as the Prime Minister of Pakistan. Their were thousands of Pakistani soldiers imprisened in India and even big portion of Pak teritory had come under the possession of India.

Zulf Kar Bhutto, realised the miserable condition of his country, for which he was also responsibl. Actualy his over ambitious approach paved the way for creation of Bangladish. He prefered to extend the hands towards India with positive approach. The new developments resulted in to signing of another peace accord between India and Pakistan at Simla in India. Zulafkar Ali Bhutto personaly came along with his daughter Benazir Bhutto to India, to sign the accord. India agreed to release the Pakistani soldiers and it was decided to solve mutual problems in near future including that of Kashmir. The Prime Minister of Pakistan Zulfkar Ali Bhutto recognized the present actual line of control between two parts of Kashmir.

In the State of Jammu and Kashmir Syed Mir Qasim had taken over as the Chief Minister after the death of Mr. G.M. Sadiq during the time of war in 1971. After Simla agreement Mrs. Indra Gandhi concentrated herself in the affairs of J&K State. She advised Syed Mir Qasim to continue his efforts to bring Sheikh Mohammad Abdullah on the national path.

The new developments provided a good opportunity to Sheikh Mohammad Abdullah to join hands with Syed Mir Qasim in peace efforts Mrs. Indra Gandhi, the Prime Minister of India in a categoric way accepted to give power to Sheikh Moh'd. Abdullah, but the later through letter addressed to the Prime Minsiter of India, refused to take the power unless J&K is declared autonomous State and the Constitutional position of 1953 is restored back. These were the new changes in the political thoughts of Sheikh Mohammad Abdullah. The demand of plebiscite and self determination was abondoned after twenty two years and Sheikh Mohammad Abdullah exhibited his inner pro-Indian feelings again. For this purpose the Plebiscite Front was also abolished. Mrs. Indra

Gandhi rejected the demand of autonomy and asked Sayed Mir Qasim to continue as the Chief Minister of J&K State. She adopted tough approach in this matter.

The negotiations between Mirza Afzal Beg on behalf of Sheikh Mohammad Abdullah and Partha Sarthy on behalf of Government of India received set back as a result of the tough stand taken by Mrs. Indra Gandhi.

The year of 1975 started with another positive change in Shiekh Mohammad Abdullah. He abruptly abondoned his demand for autonomyas the condition for the restoration of power to the represnrtatives of the people of Kashmir. Mrs Indra Gandhi was happy to note the change and she advised Sayed Mir Qasim to step down from the post of the Chief Minister. Sheikh Mohammad Abdullah, the Lion of Kashmir was praised by all political parties including Jan Sangh and other Hindu Fundamentalist organizations for accepting the power with out any pre-condition. However Sheikh Mohammad Abdullah in a Press Conference at Jammu declared that he will opt to get back the consitutional position of J&K State, as was existing in 1953. This request was turned down by Mrs. Indra Gandhi in her speech delivered in Parliament with the remarks that the needles of clock can't move back. Inspite of this Lion of Kashmir exhibited his greatness by accepting to lead the State and strengthen the national interests in the valley. His whole life revolved with this aim to see the valley as the integral part of India.

At central level Mrs. Indra Gandhi, started ruling with iron hands. The opposition against her increased and assumed new dimention with the declaration of Allahabad High Court decision against her.

The opposition parties headed by Jay Prakash Narayan launchedan agitation against her in order to force her to resign in honour of High Court decision. Mrs Indra Gandhi declared emergency under which all the fundamental rights were suspended. All the opposition leaders were arrested. During the emergency, Mr. Sanjay Gandhi the son of Mrs. Indra Gandhi, came in to lime light. He virtualy started ruling India. His notorious policies. Including forcible demolition of huts at Turkaman Gates New Delhi belonging to one particular community, the forcible family planning and other arbitory measures diminished the prestage of the Congress (I).

The Emergency era was not liked by the people of the country and the people expressed their anger against Indra Gandhi and his party in 1977 elections, in which she was miserabley defeated by newly formed political party named as Janta party.

In J&K State the Congress withdrew support to Sheikh Mohammad Abdullah, and requested the Governor Mr. L.K.Jha to appoint Mufti Moh'd. Sayed as the Chief Minister. The request was turned down by the Governor. However, the Governor rule was imposed in the J&K State.

The political changes in J&K State in 1977 received new dimension when Maulana Mohammad Farooq, the Chief of Awami Action Committee extended his support to the State Unit of Janta Party, which had decided to contest elections against National Conference headed by Sheikh Mohammad Abdullah. The vetern politicians like Maulana Masoodi, Mr. Abdul Gani Lone. Mr. Rashid Kabli, Mr. Mohi-ud-Din Cara. Mr. Iftakhar Hussain Ansari, and others joined Janta Party and challanged Sheikh Mohammad Abdullah and his party. Sheikh Mohammad Abdullah received sudden heart attack and was confined to the bed under intensive care. The sudden political developments and the frequent arrivals of the National level Janta Party leaders including the new Prime Minister of India, Mr. Morar Ji Desai, irked the people of the valley. The irresponsible speech delivered by Mr. Jagjivan Ram, Sardar Charan Singh and others were not liked at public level. The people of the valley came forward to help ailing Sheikh Mohammad Abdullah at this Juncture. The Janta Party at State level particularly in the valley was defeated and National Conference bagged the majority of the Legislative Assembly seats. The good news of winning election had good impact on the health of Sheikh Mohammad Abdullah. He recovered from his long illness. He delivered an impressive speech at Polo ground, expressing his gratitude towards people of Kashmir. Maulana Mohd Farooq, claimed that Sheikh Mohd Abdullah won the elctions by playing with the innocent sentiments of people of Kashmir, by manaouring the drama of illness in order to get the sympathy of people, but these allegations were denied by the Lion of Kashmir.

On the same day when Sheikh Mohammad Abdullah was delivering his victory address the new political developments occured at Pakistan. Mr. Zulfakar Ali Bhutto was removed by his Army General Mohammad Zia-ul-Haq, in a blood less coup. Zulfakar Ali Bhutto was arrested and a murder trial was initiated against him.

Sheikh Mohammad Abdullah continued as the Chief Minister after 1977 till his death on 8th September 1982. During these five years three main important changes took place. At National level Janta Party could not survive, due to inner party dispute. Mr. Morarji Desai was removed from power and Chowdhry Charan Singh assumed asthe acting Prime Minister of India. He announced mid term election in 1979, in which Janta party was defeated and Mrs. Indra Gandhi came back in to the power. Another important Event at State level was a serious kind of dispute between Sheikh Mohammad Abdullah and his forty years , close associate Mirza Mohammad Afzal Beg. Sheikh Mohammad Abdullah evicted him from the power. The new face emerged in Kashmir political circle, it was the charming face of Dr. Farooq Abdullah, the son of Sheikh Mohammad Abdullah Dr. Farooq Abdullah was introduced by his father, to the people and advised them to support the young leader. Dr. Farooq Abdullah was appointed as the President of National Conference during the life time of Sheikh Mohammad Abdullah. The decision was opposed by G.M. Shah the son-in-law of Sheikh Mohad Abdullah who was at that time one of the strong Cabinet Minister. G.M. Shah resigned from Cabinet as a protest against the decision of inducting Dr. Farooq Abdullah as the President of the National Conference. Sheikh Mohammad Abdullah received severe heart attacks and was rendered bed ridden till he died on 8th September, 1982. With the death of Sheikh Mohammad Abdullah, the new struggle started in J&K State. Mrs Indra Gandhi the Prime Miister of India prefered the appointment of Dr. Farooq Abdullah, as the the Chief Minister of J&K State rather than G.M. Shah, whome she would hate for his communal policies.

Dr. Farooq Abdullah started his career as the Chief Minister of J&K State with a big bang. In a dramatic way he dropped all the Cabinet Ministers, who had worked with his late father Sheikh Mohammad Abdullah and labelled them as the corupt and inefficient lot. He also refused to bow before wrong leadership and decided to contest the general Elections of State Assembly in 1983 against Congress(I).

The misunderstanding between Dr. Farooq Abdullah and Mrs. Gandhi, the Prime Minister of India, increased during election period when Mrs. Indira Gandhi the Iron lady of India was addressing the election rally at Iqbal Park, some miscreants indulged in to a naked dance before her, in order to embrass her and dishonour her dignity. These were not sincere persons but the one who were trying to defame Dr. Farooq Abdullah. The other important event of this election was the friendship between Maulvi Mohammad Farooq the leader of Awami Action Committe and the National Conference. The two parties jointly defeated Congress(I) in the election and Dr. Farooq Abdullah came back to the power. The main international event with regard to Kashmir which took place during the period was assasination of Mr. Mahetray, the young Indian Foreign Service officer in London, by JKLF activists. The event was retaliated by the people of Kashmir, who have much affinity with the country. One of the JKLF leaders Maqbool Bhat, against whom the Supreme Court of India had decleared the decision of execution, was hanged at Tehar Jail, on 11th Febuary 1984. Their was no protest or any hartal in any part of Kashmir.

Dr. Farooq Abdullah became very popular among people. He received over all support from the masses, but his brother-in-law continued his hostile activities. He succeeded in getting support of thirteen NC M.L.A's who elected G. M.Shah as their legislativ party leader. The Congress(I) supported the dissendents. Mr. Jagmohan, the Governor of J&K State dismissed the Government of Dr. Farooq Abdullah on 2nd July, 1984, as it was reduced to minority and G.M. Shah was sworn as the new Chief Minister of J&K State. The Congress(I) extended his support to him.

Mr. G.M. Shah ruled the State with new approach.

He imposed curfew in the valley for maximum period. According to Dr. Farooq Abdullah "G.M. Shah supressed the voice of people. The corruption during his period was on its peak. He made the people, civil servants and other respectable citizens, to suffer. He appointed unconstitutionaly his wife Khalida as the President of National Conference(K).

At national level the major political event was the operation blue star at Punjab. In this operation, Jarnail Singh Bhinderawala was shot dead along with other anti-Indian terrorists in the Golden Temple Amristar, by Indian Army. In this operation large number of militants were killed. Mrs. Indira Gandhi, the Prime Minister of India was appreciated throughout the country, for this bold attempt. However, the Sikh fundamentalists projected in negative way the blue star operation and claimed that innocent pilgrims were killed in large number inside Golden Temple. Mrs. Indira Gandhi was accused by Sikh terrorists for this massacre and she was assasinated on 31-10-1984 at her residence by her two sikh body guards namely Beant Singh and Satwant Singh. Beant Singh was immediately killed on spot while as Satwant Singh was arrested. Later on Satwant Singh along with Kher Singh were hanged for their involvement in the murder of Mrs. Indira Gandhi and one IPS officer of Punjab Police Mr. Mann was also held responsible for the murder conspiracy.

The assasination of Mrs. Indira Gandhi was shock to whole nation. Her assasination followed with the large scale riots resulting in to the death of thousands of people. At some places Sikhs were burnt alive. The horrible way of killing Sikhs in these roits reduced good image of the country thr oughout the world. During this period of turmoil and uncertainty, Mr. Rajiv Gandhi , the son of Mrs. Indira Gandhi, was sworn as the new Prime Minister of the country. He appealed all people to maintain peace. He declared that Sikhs are our brothers.

The image of Rajive Gandhi, while taking over as the Prime Minister of India was that of clean man. He received over all support from all corners of the country. In the General election of December 1984 the Congress (I) headed by Rajiv Gandhi bagged maximum number of seats. All the

Opposition parties along with their vetern leaders lost the elections. People reposed trust on Rajiv Gandhi the only surviving son of Mrs. Indra Gandhi. He was projected as Mr. Clean, but the subsequent developments including public exposure of Bofors scandel created technical doubts regarding his integrity. The distinguished personalities and reputed institutions including General Sunder Ji the Chief of the Indiana Army, CAG, Indian Express, Mr. N. Ram of Hindu, Mr Arun Shuri, and other patriots of the country, brought some documentry proofs before the public. The leaders of the oppoition including Mr. V.P. Singh, Mr Arif Mohammad Khan, Mr Devi Lal, Mr Arun Nehru, Mr. Mufti Mohd Syed, Mr. Advani and others launched a struggle against him in the name of fight against Corruption, in order to save the dignity of the country. The General Election are expected very soon and the people of the country shall be the judges.

The corruption and inefficiency also polluted some institutions functioning in the Sacred Valley. The mischievous and communal elements tried to set this valley on communal fire in Febuaruary 1986, but both muslims and Pandits foiled all these attempts. However Kashmiri Pandit brothers succeeded in dethroning G.M. Shah. The most dynamic and active Governor Mr. Jagmohan took over as the Governor of J&K State. He played a positive role in the development of the state.

The political negotiations between Rajiv Gandhi and Dr Farooq were mediated by well wishers of Dr. Farooq. The purpose was to arrange something for Dr Farooq. The tragedy with some selfish persons was their sense of frustration and helplessness. They had tasted blood but G.M. Shah rendered them thirsty. The blood channels had been diverted to feed different family. In the process of frustration one known lady accused her own daughter for sharing nights with others. The filthy and unparliamentary language used against each other by the members of each family, was not liked by the seasoned people of Kashmir. One known person led the processions of youth vagabonds led by young bucher raising unparliamentry slogans. This was itself a demonastration of indecency at their part! It lowered his profile by associating himself with notorious criminals, third rate actors and Dabri-wala's. Some of them were previously acting as impotent middlemen in third rate drama's but they were assigned some important posts. All these actions lowered the prestige of these demonstrators. In the mean time the democratic process in the valley was given life. Mr Rajiv blessed Dr Farooq with the post of the Chief Minister in J&K State and desired him to share the power with Congress (I).

Immediatly after assuming power, Dr Farooq consolidated his grip on adminitration with the aim to arrange Election. The General Elections were announced. At some places of the valley public resentment emerged in the shape of strong opposition according to the provisions of the constitution of the country. The good number of the votes were casted, but opposition alleged rigging. The rigging is always cruel and unfortunate for the interests of the country and its democratic norms. The opposition alleged that the ruthless, sadistic and coward persons demonstrated their wretched culture through the illegal and undemocratic acts but the results of the election proved the majority support to Dr. Farooq Abdullah. It was also pointed out by some opposition leaders that in one constituency two enthusiastic young boys who were working as the Chief polling agents of one candidate, were draged out from the counting halls and detained in the police stations. For the sadistic satisfaction and conveniance these two boys were tied with iron chains and werebet with iron rods for two hours till they were rendered unconscious. This act of barbarism according to opposition later on proved very costly for the country . According to some opposition leaders democracy of the country was vulgarly projected by so called guardians of democracy, before lakhs of youngesters of our valley, in a very unfortunate manner. This was the basic and the only reason for the large scale resentment. However Dr Farooq Abdullah after establishing his popularity along with other candidates intiated process of development.

In the meantime the situation in the valley took a dramatic turn. The unemployment increased and other socio-economic factor influenced the innocent minds of youths. Some unscruplus persons groomed wrong persons. One person holding responsible post caught red handed for committing immoral act was promoted. These person also showered their blessings on one fourth class employee of one dry cleaners shop who was father of several daughters and begging in the name of his non-existing weekly. The same person was blessed with a heighst post which helped this houseless man to construct a posh palace type building. One retired principle of one college was made the head of so called competent authority. This unsucruplus man spoiled the future of thousands of young men in M.B.B.S, Engineering and other professional selections. He exploited the name of computer and collected crores of rupees. The High Court also passed strictures against him. These situations enhanced the youths frustation Dr. Farooq Abdullah tried his best to solve these problems.

Dr. Farooq tried to make over all development in the valley he also took some prestiges decisions. He made once the shifting of "Darbar move" as one of the prestigious issues, but immediately after one week when Union Minister of the country came to Srinagar, Dr. Farooq had to change his decision. The similar situation occured when Dr. Farooq made the press bill as one of the prestigious decisions, but he had to retreat back when all journalists exhibited their might. The State Government once tried to restrict the prices of the meat within Rs. 32. These events reveal the inner enthusiasm of Dr. Farooq.

In the mean time Sheikh Abdullah's own biography which was published after his death was released by its author and it came before the people. The role played by the biography of Sheikh Sahib, help a realistic person to reach to this conclusion that their were some complex problems in its contents. According to contents of "Atish chinar" the critics are able to conveniently interpret the historical facts in a different way. Sheikh Abdullah was undisputed leader of millions but Atish chinar provided negative material to his critics. According to them at the initial stage he betrayed Nawab Khasroo Jung, who appointed him as the teacher. When he was transfered in a normal course to Muzafarabad for serving the muslim boys their, he refused the orders. He made the position of his patron very embrassing. He joined the Qadyan (Ahmadia) sect and attended several conferences. The critics also allege on bases of "Atish chinar" that he received lot of money from Ahmadia's and promised them to spread the tenents of this sect in the valley; but when he realized that the innocent Kashmiris can't be fooled with Ahmadian theory, he shifted his loyality. He touched the shoes of Maulana yousuf for introducing him to public, but after using him for his fame he started speaking against him. He helped Maharaja regime for dividing the majority of muslims in the name of "chaks" and "Kotas" "Sheirs" and Bakeras". He continued this game of divide and rule till his death.

The auto-biography of Sheikh Abdullah according to critics reveals that he was the man of confusion. He cheated India inspite of being born with Indian blood, he cheated Pakistan by receiving large amount of money from them and above all he cheated his own people who reposed trust on him. This critical analysis of the biography may be a delibrate act for projecting him in a negative way by the defacto author.

According to these critics the people of Kashmir were also deprived from vital facts narrated by him. The book Atish chinar is itself an authentic proof of publishing un-blanced version as it is rich with poetic language including Dr. Alama Iqbal's quotations at several places, but the historical prediction of Dr. Iqbal about Sheikh Sahib has not been mentioned. According to some critics the contents of "Atish chinar" were misused by making an abortive attempt to set this sacred valley on communal fire by accusing Kashmiri pandits with derogatory words. The main intention was to make this noble minority community as the target of majority community after the publication of 'Atish Chinar'', but the seasoned and intelligent people of Kashmir understood the mischief. It is moral duty of every respectable citizen of the country to expose the mischief so that stratigies are adopted to repear the damage caused by these mischievous forces. This will also help for re-establishment of the image.

This is more a research analysis for the benefit of those experts who are still unable to understand the real causes of the turmoil.

It will also help to analyse the reasons and intentions of those forces who compelled some youngmen, to chose different path.

Today the situation in the valley is not completly peaceful. This valley of peace has been rendered volatile surcharged with emotions and anger. The J.K.L.F. People's League, Hizbi Islami, operation Bala Kote, Allah Tigers, Muslim students League and other anti-national organizations have launched an agitation. The bombs have been hurled in markets during the broad day light. The CRPF pickets have been attacked at several places. Kashmir which was known through out the world for its peace, turned violent. The youths armed with Kalishnakove guns and other sophisticated weapons challanged the Government. Hundreds of bomb explosions occured at numerous places including rural area's of the valley. Those who are responsible for this situation are witnessing it like a dumb spectators. They are now demoralized and frustated. Some party workers lake will power to face these youths. With a killing of only one ordinary worker other selfish workers and office bearers rushed to local newspaper offices for arranging the publication of their resignations. This cowardish culture indicates the lake of their patriotic spirit. The same persons who once bet two innocent youths was unable to move in his mohalla. Their crimes accumelated and engulfed them in a shape of great tragedy. They faced all round humilation and abuse from people.

The experts of Kashmir culture and tradition are not yet able to translate the anger of the youth in to real meaning. The dreaded criminal looting the exchaqure are not being appreheded. This all is necessary to maintain the dignity, honour, and peace of the valley.

This book mainly deals with the factual statement of the important events in order to facilitate the readers with maximum knowledge of the events. The militant events since September 1988 till now while writting these last pages of this book are numberless. It requires a seperate book to write in detail about all these activities and problems. However the most important event occured at the intial stage of the militant's strike on 18th September 1988. One Aijaz Dar was killed at the residence of the then serving D.I.G. when the youths entered in his residence during mid night. This event alarmed all the security agencies and search operations were launched to apprehed other youths connected with these activities. Soon the security agencies realized that large number of Kashmiri youths have been trained in Pakistan. These Kashmiri youths never confined their activities to Srinagar only, but they fanned in other parts of the valley. The vital installations and other Government offices became the target of bomb explosions. The Government announced a reward of Rs. 25 thousand to apprehend the top JKLF-leaders like Shabir Shah, Azam Inqalabi, Sheikh Abdul Hamid, Javid Ahmad Mir, Mushtaq Ahmad Zargar, Yasin Malik, Ashfaq Majid and others.

In order to demonstrate the political might the JKLF, People's League,Hizbi Islami, and other associated groups launched a quit Kashmir movement from 11th May 1989. They asked people to observe hartal for four days. On 13th July 1989, all the processions to martyers graveyard were cancelled. In this graveyard those martyers are burried who had died as a result of Sheikh Abdullah's provocative speeches against Maheraja during freedom struggle. On the same evening of 13th July 1989, a group of armed militants attacked CRPF contigents at Saraf Kadal resulting death of Two CRPF constables and injury to many. This attck on CRPF turned them violent and they started firing in the vicinity. The militants again issued a call for hartal on 15th August 1989. On this day several persons were injured as a result of bomb explosions. The normal life of the valley was paralysed by these activities and the foolish speeches of some persons worsened the situation.

The arrest of Shabir Shah, the top leader of People's League and JKLF also created law and order problems on 29th Sepetember 1989. He was arrested at Ramban and news of his arrest spread throughout the valley. The Goverment property worth crores of Rs. was burnt at several places of the valley.

In Anantnag three persons died as a result of firing. At Nawab Bazar seven years child was killed.

Another significant event occured three days before while writing the last lines of this book. One top and prominent JKLF leader Abdul Hamid Sheikh was hurt with bullets at Sazgaripora in an encounter with the police party. In this encounter one police A.S.I Mr Mohd Abdullah was also hurt. The militant received two bullets in abdomen and his condition is still critical. The arrest of Sheikh Hamid also resulted into large scale demonstration and hartal. He is at present under the medical supervision of Dr Guroo of the Medical Institute.

The situation in the valley is such that any thing can happen at any time. The right thinking persons pray for the safety of the innocent people of this valley. The sincere patroitic approach shall help to save our brothers and sisters. The events recorded in this book are witness that since times immemorial the innocent Kashmiris have always been exploited, tortured and killed in thousands for no fault of theirs . This is the time to punish the real criminals under legal norms.

The present book ''Discovery of Kashmir'' is unending process. The important events are likely to take place after every jerk of the needle of a clock. The author has tried his best to include briefly and tersly the significant events of the valley in this book. The idea is to give maximum knowledge to the readers and lovers of Kashmir, in a shortest possible manner. Inshah-ullah the future events of the valley shall be enumerated in second volume of this book. I hope that future of our valley is bright. This great soil shall produce great sons to maintain its dignity and honour.

The discovery of Kashmir is the discovery of truth, sincerity, humanity, honour, pride, honesty, brotherhood, innocence, intellectualism, sacrifice, dignity, cultural riches, elysian beauty, heavenly atmosphere, and the precious record of spiritual personalities.

END

OCTOBER 1989

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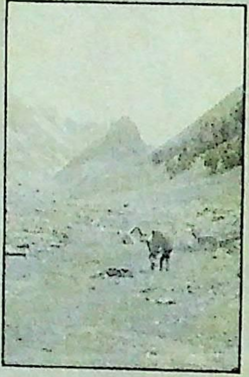

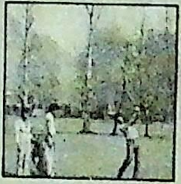

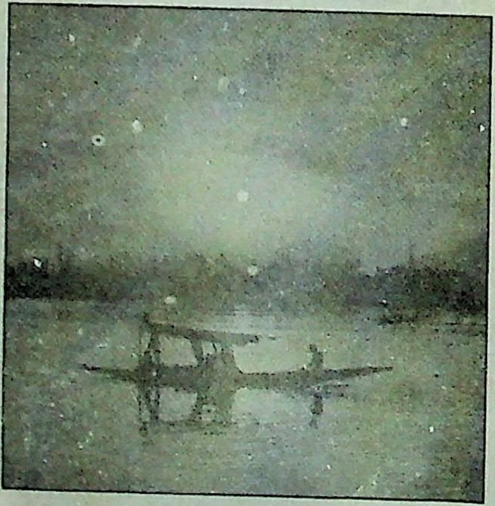

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Kashmir

You can't have enough of it.

Raj tarangini, was written 1148 AD [illegible]
Having 8000 verses composed
under 8 ~~[illegible]~~ tarangas.
written by ~~[illegible]~~ Kalhana
Son of Champaka

Valley of Kashmir: St. Lawrence
40,000,000 (40 million yrs) significant
evolutionary changes occurred which
are responsible for the initial formation
of valley of 12,000,000 (million, 1-yrs,
and 7,50,000 yrs formation of
valley completed

~~Debauchery~~:
Debauchery!
~~Recdais~~
Recalcitrance: हठ जिद्दी
Recalcitrant: अड़ियल
Recalcitrate: to refuse to comply.
Pistachio पिस्ता
Piquant- sharp, pungent, stimulating
चटपटा, [illegible], तीखा, उत्तेजक
Impinge, टकराना, [illegible]

The [illegible] of Kashmir

Kshemendra, written [illegible] history in [illegible]

Bilhana

Tuzuk-i-Jahangiri: It was written by Jahangir with the help of [illegible]

[illegible]

Lecher: Debauchee. লম্পট, কামুক, [illegible].

Lecherous: কামুক [illegible]

Fiddle-de-dee: trifling talk

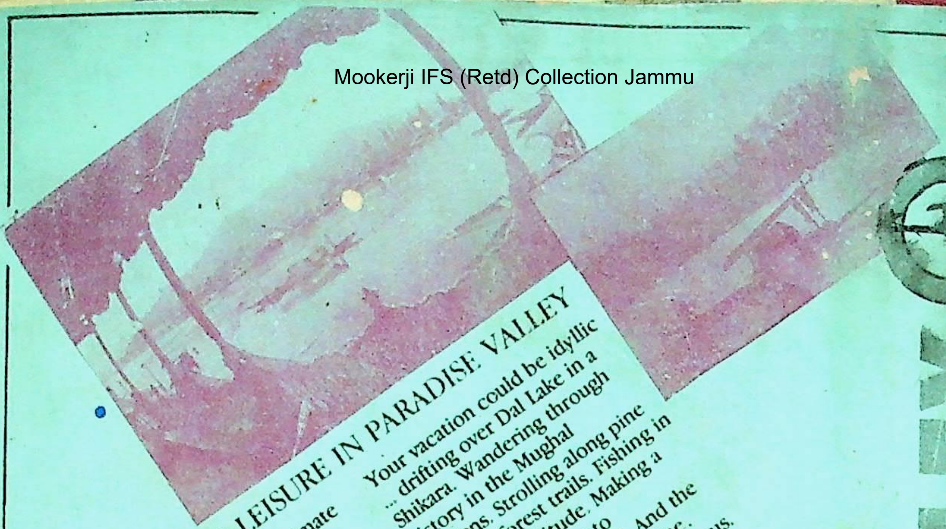
Fidelity to husband: পতিভক্তি

Lydian: [illegible]

Lyncean: keen sighted. তীক্ষ্ণ, দৃষ্টি সম্পন্ন

Lyre

Lyric: কবিতা, [illegible] [illegible]



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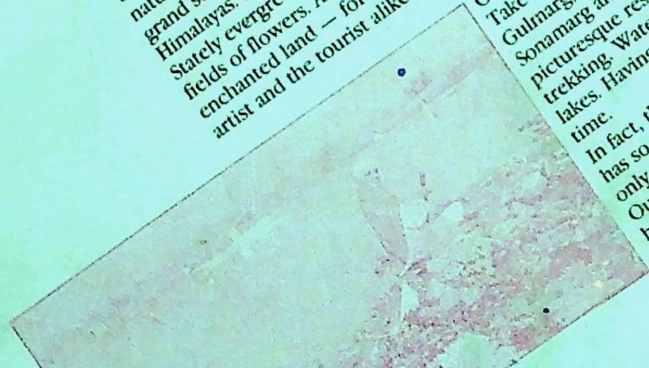

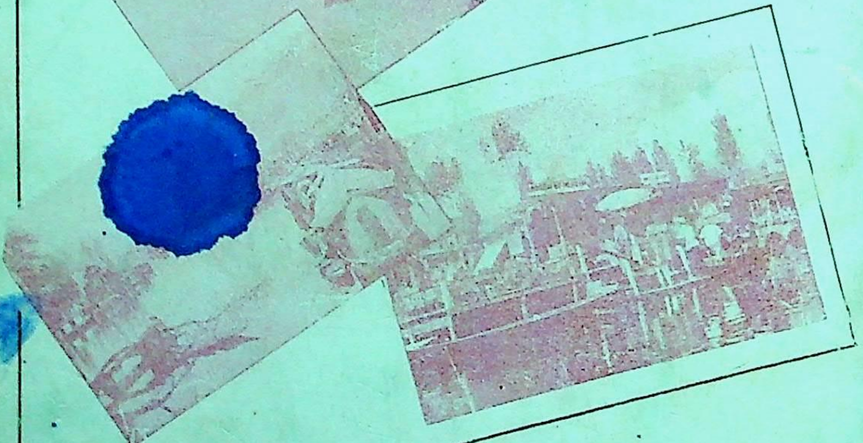

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